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Miss Robertson

of Blackheath.

Published as the Act directs Dec. 1st 1811 by I. Hall Jun. Tutbury Row

DIVIDENDS

OF

IMMENSE VALUE;

AND

MY CLAIM ON OTHERS

EVIDENCED,

BY INDISPUTABLE AUTHORITIES.

BY

MISS ROBERTSON,

Of Blackheath.

TO WHICH IS ADDED,

A POETICAL EPISTLE

TO A FRIEND.

" O! for that sympathetic glow
" Which taught the heav'nly tear to flow,
" When the prophetic eye survey'd
" Sion in future ashes laid;
" Or, rais'd to heav'n, implor'd the bread
" That thousands in the desart fed;
" Or, when the heart o'er friendship's grave,
" Sigh'd, and forgot its power to save."

LANGHORNE.

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THE respectable authorities from which the following pages are, chiefly compiled—renders it unnecessary to offer an apology to the public for introducing them in this little pamphlet—they contain a lesson of useful instruction at this crisis, when the detestable vices they protest are *so* prevalent.

" Do they not err that devise evil? but
" mercy and truth *shall be* to them that
" devise good."

PROV. xiv. 25.

" He that *covereth* a transgression, seeketh
" love; but he that *repeateth* a matter,
" separateth very friends."

PROV. xvii. 9.

DIVIDENDS.

" HE is rather unfortunate than faulty,
" who, by mistake, hurts one in the dark ;
" but he who doth it in the face of day,
" with his eyes open, betrays malevolence,
" or wicked intention, which will not ad-
" mit of any extenuation." * A *stranger* to us—to our former respectable situation in life—to our conduct and deportment, and to the principles we strenuously endeavoured to inculcate in the minds of our pupils, may be in some measure excused for the credulity with which they have received and *repeated* such cruel reports of us ; but how inexcusable *are* those who have been in the habit of intimacy with us, *witnesses* of our conduct, nay, even *trusted us* with the care and tuition of their children ! and

* Walker, of Edinburgh.

who were flattered by an invitation or visit from us: it does not say much for their *discernment*, and proves them to be persons of a *vicious* taste, for associating with such depraved persons, as they *now* represent us.—"The human mind is very apt to be pre-"judiced, either *for* or *against*," but it is wonderful *no trace* can be discovered of that conduct that induced them to place confidence in us. "The more a man is acquainted with his *own* failings, the more he is disposed to make allowance for others; the knowledge he hath of himself will incline him to be as candid to *their* faults, as he is to his *own*."* In general, the most quicksighted proclaimers of others misconduct, are the most *blind* to their own.—"The great God seems to have given that "commandment (know thyself) to those "men, more especially, who are apt to "make remarks on other men's actions, "and forget their own."† This failing the heathens were very sensible of; every man (say they) carries two bags with him, the one before and the other behind; in

* Mason on Self-Knowledge. † Plutarch.

the

the former, he puts the faults of others; in the latter, he puts his own; by which means, he never sees his own failings, whilst he *always* has those of others before his eyes.

Sed præcedenti spectatur mantica tergo.
Per. Sat. iv.

Non videmus id mantica quod in tergo est.
Cat. Carm. xx.

Self-knowledge heals our animosities, and greatly cools our debates about matters of doubtful speculation,—it will lead us to judge rightly of *facts*, as well as of *persons*, —it will teach us to judge *not* with the imagination, but with the *understanding*, and will set a guard upon the former, which *so often* misrepresents things, and gives the mind *false* impressions of them. There is not one person, as it respects *us*, that has acted consistent with the rules of christianity, morality, or even *common decency*.—While all mouths have been open to receive and diffuse the most malignant censures, not one candid, liberal-spirited person among the creditors, or the church society we stood connected with, has come forward to investigate the business with any degree of

reflection or rationality,—all have gone away with a most base, yet superficial, opinion of the matter, and have spread the contagion far and near.

" The *low* and timid are ever suspicious, " but a heart impressed with honourable " sentiments, expects from others sympa- " thetic sincerity."* My nominal, professedly christian friends, have shewn the *strongest* attachment to their own *taste*, by their approbation of the hospitality of my house, cellar, and purse: as they cannot now have access to them, they would either disown their former intimacy, or *atone* for their own crime in being an accomplice (by their countenance) of so vile a being, by *turning evidence against me!* But the base ingratitude of the world can never deprive us of the conscious happiness of having *acted with humanity ourselves.*

Nor are our persecutors justifiable by the laws of God or man, in their conduct towards us, even if *we were* the characters popular clamor represents. Our legislature has wisely enacted laws for the punishment

* Goldsmith's Life of Nash.

of

of delinquents of all descriptions. It is pusilanimity in the highest degree to "strike "an unnecessary blow at a victim over "whom providence holds the scourge of "its resentment."* The common herd of mankind seldom *give* commiseration; indeed, the lower classes usually treat each other, upon the most trivial occasions, with as much animosity as if in a state of open warfare. Nor is much tenderness or sensibility of soul to be expected from an illiterate, profane carpenter;§ but that men of understanding and liberal education, conversant with the sacred writers, and teachers of others, should thus join the rabble against *two persecuted females, is almost incredible.*

The cavillers at the motives of attachment between my friend Miss Sharpe and self, seem to enter very little into feelings described in holy writ, such as the friendship of Naomi and Ruth—David and Jonathan—our blessed Lord and Lazarus†——Jesus on the cross, and his beloved and sorrowing disciple at his feet.‡—Our Saviour not only *approved of* an attachment

* Goldsmith. § Martyr of Greenwich. † John xi.
‡ John xix. 26.

be-

between persons of the same sex, but has himself *consecrated* friendship, by divine example. Few subjects are more frequently treated of in conversation and writing—none are so little understood, as christian unity and mutual forbearance. The friendship of the world endures only the sunshine of prosperity,—the winter of adversity converts it into the most inveterate hatred; but the current of tenderness widens as it proceeds; says Solomon—" A friend loveth " at *all times*, and a brother is born *for* ad- " versity."

" I shew thee friendship delicate, as dear.
" Friends grow not thick on ev'ry bough,
" Nor ev'ry friend *unrotten* at the core.
" A friend is worth *all* hazard we can run."

YOUNG.

" How sharply should our own thoughts " reprove us, when we give our pride or " malice a loose to ravage *all over* the cha- " racters of our neighbours, and deny all " that is good of them, because they have " something in them that is criminal " and worthy of blame! It is very dis-

" ingenuous to talk scandal in superlatives;
" let each look upon their own conduct,
" and blush to think they have indulged
" such prejudice, such sinful partiality."*
" Thou hypocrite, first cast out the beam
" out of thine own eye; then shalt thou see
" clearly to cast out the mote out of thy
" brother's (or sister's) eye."† Even those who *are injured* are commanded to forgive, as they hope for, and stand in need of forgiveness.‡—But most of our slanderers and malignant persecutors, are those who have received many and great benefits from us —nay, even those who eat of our own bread, " hath lifted up their heel against us."

" A wise man will neither speak nor do,
" Whatever anger would provoke him to.

Many have " opened their mouths wide " against me, and said Aha, aha, our eye " hath seen it."—" False witnesses did rise " up; they laid to my charge things that " I knew not."†† Thus was the Psalmist (the man after God's own heart) treated. —Job likewise had the revilings of his professed friends; but when " the Lord

* Watts † Matt. vii. 5 ‡ Matt. vi. 6, 14, 15, †† Ps. 35.

" turned

" turned the captivity of Job," and gave him *twice as much* as he had before, " then came unto him *all his brethren, and* " *all his sisters*, and *all they* that had been of " his acquaintance before, and did eat " bread with him in his house; and (*then*) " they bemoaned him, and comforted him " over all the evil that the Lord had brought " upon him: *every* man also gave him *a* " *piece of money*, and every one an ear-ring of gold."*—What a striking picture this of the friendship of the world!

Defamation is an hydra that re-produceth while it seemeth to destroy, when one head is cut off, it instantly produceth a thousand more.—Prejudice, anger, envy, hatred, malice, detraction, nay murder is closely allied to it.—The man who would take a good quality from another and substitute a bad one—is, in the eyes of God, *as* criminal as the man who would first take your purse, then give you poison.—Depend upon it, it is only the fear of the laws of the country, that restrains them from doing the latter. —Arrogance often rashly maintains, what

* Job. xlii.

it

it has advanced—merely because it is *too* mortifying to yield to conviction, and say, "I am wrong."—One bad report envenoms *many* hearts, soon excites a party spirit, thunders its anathemas, and hath often been on the point of subverting Christianity itself, by the furious zeal of its professors in persecuting their fellow-creatures; for taking some step, or adopting some opinion, *they* neither understand, or have perseverance to investigate.—I really believe there is not an object more hateful in the sight of God than a bigotted self-righteous professor of the gospel, who has no changes, "neither is troubled like others," *such*, instead of searching their own hearts and lamenting their own depravity—are vigilantly seeking *out* and virulently pourtraying, (and ascribing to the most diabolical motives) the actions of others.—Placing themselves as Gods to pry into the secret springs and inmost recesses of the souls of their fellow sojourners on earth.—will not God smite these whited sepulchres? or, if he has designs of mercy *towards them*, will he not visit for such things? How can

such persons read, study, meditate, *preach* the doctrine of the gospel? I solemnly declare, I never heard the actions of others scrutinized with such asperity, as by some female professors in a vestry, on a sacrament-day at a dissenting meeting-house, during the interim of divine service! Any *absent* person was the topic of the assembly—I think *their* conduct *quite* as inconsistent with the tenor of gospel, as *mine* in absenting myself on *that* part of the sabbath to avoid these unprofitable (if not malicious) strictures. Our blessed Saviour rebuked the uncharitable remark of Simon the Pharisee, but cast *no* illiberal reflection *on* the penitent Mary: It is recorded in scripture with signal marks of holy detestation, the conduct of treacherous Judas, who under the mask of friendship, betrayed his friend and benefactor; and who became one of the accusers of the blessed Jesus. Some of my tradesmen are professed christians, they shudder at the character of Judas—yet, instead of offering their voluntary assistance to two defenceless ladies, of whom they really *know no ill*, and co-operating *with*

them in bringing to justice the pillagers of their property, and *defamers* of their characters, as well as injurers of their prospects in future life—they came forward to an *own brother* to *hire* him to betray a sister, and the most *liberal* friend *he had*—by such means tempting him to conceal property which may prove very serious to him—and which can neither benefit the corrupters, or screen *them*, or the weak instrument of *their venality*, from contempt and disgrace.—All, it is evident, feel guilty of improper and *brutal* conduct *towards me*; not one likes to be the first *to own it*, or adopt any measures that prove a tacit acknowledgment of their injustice; no not even to recover the property that would amply pay them.

" It often happens that those are the *best*
" people, whose characters have been *most*
" injured by slander: as we usually find that
" to be the best fruit, which the birds have
" been pecking at."——" It is pride fills
" the world with harshness and severity:
" we are rigorous to offences, as if we never
" offended; unfeeling to distress, as if we

" knew not what it was to suffer. From
" those airy regions of pride and folly,
" let us descend to our proper level. Let
" us survey the natural equality on which
" Providence has placed us, and reflect on
" the infirmities *common to all.* If the re-
" flection on natural equality and mutual
" offences be insufficient to prompt huma-
" nity, let us consider what we are in the
" sight of God, have we *none* of that for-
" bearance to give one another, which we
" *all* expect from Heaven? Can we look
" for clemeney from our Judge, when we
" are so backward *to shew it* to our fellow-
" creatures? In the ruffled and angry hour,
" we view every appearace through a *false*
" medium. Magnanimity always breathes
" gentleness, it leads us to view the follies
" of others with pity, not with rancour;
" and to treat with the mildness of a supe-
" rior nature, what in little minds would
" call forth all the bitterness of passion."*

" Happy is the man who hath sown
" in his breast the *seeds* of benevolence;

* Blair.

" the

" the produce thereof shall be charity and
" love. He rejoiceth in furthering the
" prosperity of all men. He censureth
" *not* his neighbour, he believeth *not* the
" tales of envy and malevolence, neither
" *repeateth* he their slanders."*

" Sympathy is a sort of substitution, by
" which we put ourselves in the place of
" others, and turning upon pain (or pain-
" ful occurrences) may be a source of the
" sublime; it always touches with delight;
" but is not an unmixed delight; the de-
" light we have in such things, hinders us
" from shunning scenes of misery; and the
" pain we feel, prompts us to relieve *our-*
" *selves*, in relieving those who suffer."†

——— " Alas! alas!
" Why, *all* the souls that *were*, were forfeit once,
" And he, that might the 'vantage best have took,
" Found out the remedy. *How* would you be

* Œconomy of Human Life.—This excellent little volume is held in high estimation by the Quakers—I may add the Quakers, in the vicinity of Huntingdon, practise its excellent precepts.

† Burke.

" If

" If he, who *is* the top of judgment, should
" But judge you *as you are?* O! think on *that;*
" And mercy, then, will breathe within your lips,
" Like man new made." SHAKSPEARE.

How little those principles of humanity, benevolence, christian charity, forbearance, mutual forgiveness, sympathy, and mercy, have been manifested towards us, the candid, or *self-convicted*, will feel; yet we live in a professedly christian country, a country where laws are enacted for the preservation of property and character!

I would still hope there are many who are not guided by popular fury, but by the dictates of reason and *common sense;* to those I submit the consideration of what is here advanced:—" even a fool, when he holdeth his peace, is counted wise; and he " that shutteth his lips, is esteemed a man " of understanding;"* " but judgments " are prepared for scorners."—My enemies, by their folly or malice, may deprive me for a time of liberty, but their jurisdiction does

* Prov. xvii. 28.

not

not extend to the secret recesses of my heart, nor *can* they deprive me of those joys that a stranger intermeddleth not with."

" I see the jewel, best enamelled,
" Will lose its beauty: and tho' gold *bides still*
" That others touch, yet *often* touching will
" *Wear gold.* And so no man that *hath* a name
" But falsehood and *corruption* doth it shame."

SHAKSPEARE.

" The *nature* of bad news infects the teller
" With such full licence as both truth and malice
" Have pow'r to utter."

Ibid.

" The tongues of mocking wenches are as keen
" As is the razor's edge invisible,—
" Cutting a *smaller* hair than may be seen;
" Above the *sense* of sense, *so* sensible
" *Seemeth* their conference; their conceit hath wings
" Fleeter than arrows, bullets, wind, thought,
" swifter things."

Ibid.

" No might nor greatness in mortality
" Can censure 'scape: *back-wounding calumny*
" The *whitest* virtue strikes. What king, so strong,
" *Can tie* the gall up in the sland'rous tongue?"

Ibid.

——— " Millions of false eyes
" Are stuck upon thee; volumes of report

" Run

" Run with these false and *most contrarious* quests
" Upon *thy* doings: thousand 'scapes of wit
" Make *thee* the parent of *their* idle dream,
" And *rack thee* in their fancies."

SHAKSPEARE.

Shakespeare had an idea that the men of his day *had* a respect for women; he says even of a banditti—

" Fear not; he bears an *honorable* mind,
" And will not use a woman lawlessly."

——— " No! 'tis slander,
" Whose edge is sharper than the sword; whose tongue
" Out-venoms all the worms of Nile; whose breath
" Rides on the posting winds, and doth belie
" *All corners of the world*: kings, queens, and states,
" Maids, matrons, nay, the secrets of the grave
" This viprous slander enters."

Ibid.

" Be thou as chaste as ice, as pure as snow,
" Thou shalt not escape calumny."

Ibid.

" Old men and beldames, in the streets,
" Do prophecy upon it dangerously."

Ibid.

" As we do turn our backs
" From a companion thrown into the grave,

" So

" So our familiars to our buried fortunes
" Slink all away."

SHAKSPEARE.

" Calumny is a monster of hellish race.

SPENCER.

" Men's evil manners live in brass;
" Their virtues we write in water."

DEFAMATION.

FROM SPENCER.*

" Him in a narrow place he overtook,
" And, fierce assailing, forc't him turn againe;
" Sternly he turn'd again, when he him strooke
" With his sharp steele, and ran at him amaine
" With opon mouth, that seemed to containe
" A full good peck within the utmost brim,
" All set with iron teeth, with ranges twaine,
" That terrified his foes, and armed him,
" Appearing like the mouth of Orcus, grisly grim.

" And therein were a thousand tongues empight,
" Of sundry kindes, and sundry quality;
" Some were of dogs, that barked day and night,
" Some of cats that wrawling still did cry;
" And some of bears, that groynd continually;
" And some of tygers, that did seem to gren
" And snar at all that ever passed by:
" But *most* of them were tongues of mortal men,
" That spake *reproachfully*, not caring where nor when.

* Poet-laureat to Queen Elizabeth. He died in 1598.

" And

" And then amongst were mingled here and there
" The tongues of serpents, with three-forked stings,
" That spat out poison, and bore bloudy gere
" At all that come within his ravenings;
" And spake licentious words, and hateful things,
" Of good and bad alike, of low and hie;
" Ne Cesars spared he a whit, nor kings,
" But either blotted them with infamy,
" Or bit them with his baneful teeth of injury.

DETRACTION.

SPENCER.

" The other nothing better was than she;
" Agreeing in bad will and cancred kind,
" But in bad manner they did disagree;
" For what-so envie good or bad did find,
" She did conceale, and murder her own mind;
" But this, whatever evil she conceaved,
" Did spread abroad, and throw in th' open wind.
" Yet this, in all her words, might be perceived,
" That all she sought was good names to have bereaved.

" For whatsoever good by any said
" Or done, she heard, she would strait-waies invent
" How to deprave, or slanderously upbraid,
" Or to *misconstrue of a man's intent*;
" And turne to *ill* the thing that *well* was meant.
" Therefore she used often to resort
" To common haunts, and company frequent;
" To hark what any one did good report,
" To *blot the shame* with blame, or wrest in wicked sort.

" And if that any ill she heard of any
" She would it *eke*, and make it worse by telling,

" And

" And take great joy to publish it to many,
" That every matter worse was for her melling:
" Her name was hight detraction, and her dwelling
" Was near to envy, even her neighbour next;
" A wicked hagg, and envy's self excelling
" In mischiefe: for, herself she only vext:
" Put this same both *herself and others* eke perplext.

" Her face was ugly, and her mouth distort;
" Foaming with poyson round about her gills;
" In which her cursed tongue (full sharp and short)
" Appear'd like aspis sting, that closely kills,
" Or cruelly does wound whom *so* she wills.
" A distaffe in her other hand she had,
" Upon the whole she *little spinnes*, but spils,
" And faines to weave false tales and leasings bad,
" To throw among the good, when others had dispr'ad.

DISCORD.

SPENCER.

" Her face most foule and filthy was to see,
" With squinted eyes, contrary ways entended,
" And loathly mouth, unmeet a mouth to be;
" That *nought* but gall and venom comprehended,
" And wicked words, that God and man offended:
" Her lying tongue was in two parts divided,
" And both the parts did speak, and both contended;
" And as her tongue, so was her heart decided,
" That never thought one thing, but doubly still was
" guided.

" Also as she double spake, so heard she double,
" With matchless eares deformed, and distort,

" Fill'd

" Fill'd with false rumors, and seditious trouble,
" Bred in assemblies *of the vulgar sort*.
" That still are led with every light report.
" And as her ears, so eke her feet were odde,
" And much unlike; th' one long, the other short,
" And both misplac't; that when th' one forward gode,
" The other back retired, and contrary trode."

AGAINST SCOFFING.

WATTS.

" Our tongues were made to bless the Lord,
" And not speak ill of men;
" When others give a railing word,
" We must not rail again.

" Cross words and angry names require
" To be chastis'd at school,
" And he's in danger of hell fire
" That calls his brother fool.

" When children, in their wanton play,
" Serv'd old Elisha so;
" And bid the prophet go his way,
" Go up, thou bald-head, go!

" God quickly stopt their wicked breath,
" And sent two raging bears,
" That tore them limb from limb to death,
" With blood, and groans, and tears.

" How forcible are right words! but " what doth your arguing reprove."

JOB vi. 25.

" Lord, who shall abide in thy taber- " nacle? who shall dwell in thy holy hill? " he that backbiteth *not* with his tongue, " nor doth evil to his neighbour, nor *taketh* " *up a reproach* against his neighbour.— " He [or she] that putteth not out his " money to *usury*, nor *taketh a reward* " against the innocent."

PSAL. XV.

" In the multitude of words there *want-* " *eth not sin;* but he that refraineth his lips " is wise."

PROV. x. 19.

" A tale-bearer revealeth secrets; but " he that is of a faithful spirit *concealeth* " the matter."

PROV. xi. 13.

" The *simple* believeth every word: but " the prudent man looketh well to his " going."

PROV. xiv. 15.

" Every

" Every fool *will be* meddling."

PROV. xx. 3.

" Debate thy cause with thy neighbour
" *himself*, and discover not a secret to ano-
" ther; lest he that heareth it put thee to
" shame, and thine infamy turn not away."

" As an ear-ring of gold, and an orna-
" ment of fine gold, so is a *wise reprover* up-
" on an obedient ear."

" By long forbearing is a prince per-
" suaded, and a soft tongue *breaketh* the
" bone."

" A man that beareth *false* witness against
" his neighbour, is a maul, and a sword,
" and a sharp arrow."

PROV. xxv.

" Blessed *are* the merciful, for they *shall*
" obtain mercy."

MATT. v. 7.

" An evil man out of the evil treasure
[of his own heart] bringeth forth evil
things;

" things; but I say unto you, that every
" *idle* word that men shall speak, they shall
" give *account thereof* in the day of judg-
" ment."

MATT. xii.

" Judge not according *to the appearance*,
" but judge righteous judgment."

JOHN vii. 24.

" Therefore thou art *inexcusable*, O man,
" whosoever thou art that judgest: for
" wherein thou judgest another, thou con-
" demnest *thyself;* for thou that judgest,
" doest the same things."

" And thinkest thou, O man, that judg-
" est them which do such things, and doest
" the same, that thou shalt escape the judg-
" ment of God?"

ROM. ii.

" Let all bitterness, and wrath, and an-
" ger, and clamour, and evil speaking be
" put *away* from you, with all malice, and
" be ye *kind* one to another, tender-hearted,

" *forgiving* one another, even *as* God for
" Christ's *sake* hath forgiven you."

EPHE. iv.*

" The tongue is a litttle member, and
" *boasteth* great things. Behold how great
" a matter a little fire kindleth !"

" And the tongue *is a fire*, a world of
" iniquity: so is the tongue amongst our
" members, that it defileth the *whole*
" body, and setteth on fire the *course of*
" *nature*; and *it* is set on fire of hell."

JAMES iii.

" Michael the archangel, when contend-
" ing with the devil, he disputed about
" the body of Moses, durst not bring a
" railing accusation, but said, *the Lord*
" *rebuke thee.*"

" But *these* speak evil of those things
" which they *know not.*"

JUDE.

* How do the calumniators and extortioners of the present day reconcile these scriptures to their practice? yet they call themselves Christians—subjects of a Christian country, where these scriptures are constantly read.

Detraction

Detraction a detestable Vice.

" It has been remarked, that men are " generally kind in proportion as they are " happy; and it is said, even of the devil, " that he is *good-humoured* when he is " pleased. Every act, therefore, by which " another is injured, from whatever mo- " tive, contracts more guilt, and expresses " greater malignity, if it is committed in " those seasons which are set apart to plea- " santry and good humour, and brightened " with enjoyments *peculiar* to rational and " social beings."

" Detraction is among those vices which " the most languid virtue has *sufficient* force " to prevent; because by detraction *that is* " *not gained* which is taken away."

" He who filches from me my good " name," says Shakespeare, " enriches *not* " himself, but leaves me *poor indeed.*" " As

 nothing

" nothing therefore degrades human nature
" *more* than detraction, nothing *more* dis-
" graces conversation. The detractor, as
" he is the *lowest* moral character, reflects
" greater dishonour upon his company,
" *than* the hangman; and he whose dispo-
" sition is a scandal to his species, should be
" more diligently *avoided*, than he who is
" scandalous only by his offence."

" But for this practice, however vile,
" some have dared to apologize, by contend-
" ing the report, by which they injured the
" character of an absent person *was true:*
" this, however, amounts *to no more* than
" that they have not complicated malice
" with falsehood, and that there is some
" difference between detraction and slander.
" To relate *all the ill that is true* of the *best*
" man or woman in the world, would pro-
" bably render them the objects of *suspicion*
" and distrust; and was this practice uni-
" versal, mutual confidence and esteem, the
" comforts of society, and the endearments
" of friendship would be at an end."

" There is something unspeakably more " hateful in those species of villainy, by " which law is *evaded*, than those by which " it is violated and defiled. Courage has " sometimes preserved rapacity from abhor- " rence, as beauty has been thought to " apologize for prostitution; but the *injustice* " of cowardice is universally abhorred, and " like the lewdness of deformity, has *no ad-* " *vocate*. Thus hateful *are* the wretches who " detract with (or without) caution, and " who, while they perpetrate the wrong, are " solicitous to avoid the reproach, or the pe- " nalty of the law, some say Miss Robertson is a " swindler! a whore! a Proteus! nay, some *not only* say, she can *change* her sex, " but even *dare* to surmise *she* is of the " masculine gender!*) Others with great " professions of concern and *horror*, say, *such* " a report has been *spread*, they know not " *how true*." Those who *propagate* such " reports are usually the *fabricators* of them, " it is no breach of charity to suppose this " to be *always the case*; because no man " who *spreads* a detraction, would have

*A minister assigns this reason for Miss S——'s attachment.

" scrupled to produce it: and he, who
" should diffuse poison in a brook, would
" scarce be acquitted of a malicious design,
" though he should alledge, that he re-
" ceived it from another person, who *is*
" *doing the same* elsewhere."

RAMBLER.

A

POETICAL EPISTLE

TO AN

ABSENT FRIEND:

WRITTEN THE TWENTY-FOURTH OF JUNE,

1801.

" Beloved, I wish above all things that thou mayest prosper, and be " in health, even as thy soul prospereth."

JOHN iii. ver. 2.

DEUS MEUS ET OMNIA.

POETICAL EPISTLE.

I GREET my dear Charlotte, and greet her in peace,
Whose riches are wisdom, faith, hope, and grace:
Believe me, dear friend, 'tis the source of our woe
That *too highly* we priz'd our enjoyments below.
Your friend, near the banks where Ouse slowly creeps,
Reclin'd in the shade of the wall, sits and weeps;
Indulges sweet dreams, that the mind does impart,
With a song in my head, and a *sigh* in my *heart*.
Let the curtain be drawn, I behold, and I sigh,
Kings* are more hopeless, more wretched than I.
Alas! from misfortune no station is free,
From the throne to the jail—from the monarch *to me*.
In the midst of all tumult, 'tis wise to be gay,
And, in spite of them all, I will carol my lay.
Come, dear Religion! thou king of the mind,
In thy arms let me slumber, content and resign'd:
And thou, cheering hope! with aspect so meek,
A beam on thy brow, a smile on thy cheek.

* Alluding to the convulsions in most European kingdoms.

Pride

Pride is a cheat, and will surely deceive,
She's blind to the truth,—this let us believe.
Contentment's an angel, sent down from the skies,
Possess'd but by few—those few are the wise.
Grandeur at distance, admir'd for its charms,
Oft dazzles our eyes, and our reason disarms.
Scandal and rage from its bosom does fly,
And envy, pale envy, malignant will lye.
Why start, then, from reason, and all her decrees;
For baubles and trifles, *so* barter our ease?
If a lover is false, and ourselves are displac'd,
Our plate, books, and china, all fall'n to waste.
Betray'd by my hopes, by my folly perplext,
I'll seek in this life the joys of the next.
The prospect *may brighten*, we'll vary the scene,
Tho' my muse sees *here* fields of perpetual green.
O place us, dear Saviour! in some small retreat,
Let the banks, strew'd with daisies, afford us a seat;
Where the birds on the boughs do merrily sing,
And cuckoo proclaims the gay morning of spring.
Thy peace for our pillow—away from all noise,
Let us give and receive all friendship's true joys.
Where the soil it is healthy, and temp'rate air;
To add to our prospect, a litle parterre:
Where a lettuce and rose should be planted with taste,
And none of the ground be left running to waste.
Instead of Italians,* the linnet and thrush
With harmony greet us, from ev'ry bush.
Our furniture clean, simple, and plain,
Not any thing gaudy, expensive, or vain.
A shelf with good authors we surely would choose,
That, when serious or gay, might instruct and amuse.

* Opera singers.

No new-fashion'd novel, or gilded romance,
Should there have a place, if it travell'd from France.
Where my Charlotte could sleep on a pillow of down,
And, O! from Eliza, may she ne'er meet a frown.
May our table be spread with good wholesome cheer,
No kickshaws, or lux'ry, shall ever be there.
Let not modern extravagance ever get root,
Our garden may yield a plate of good fruit.
A glass, too, of port, if health should require;
A shade when its hot; when cold, a good fire.
To add to my comfort, may the Lord bless and lend
You, my dear Charlotte—compassionate friend!
But let's not be anxious, *where we* retire
The lease of *my clay tenement* soon may expire;
As life's but a stage, soul, be warn'd at the thought,
Behave on your journey as a traveller ought;
For homeward you're *going*, for ever to dwell
With Jesus, in heaven; or devils, in hell.
Let's pray, thro' the spirit, till the earnest we have
That Jesus, *for us*, has *perfumed* the cold grave.
O never, my love! let us sit down to eat
'Till our souls have their feast of spiritual meat.
For, tho' not possess'd of o'erflowing bowls,
We always may have a treat for our souls.
Nor let us complain of a difficult task—
Jesus says, "Ye *shall have* whatever ye *ask*."
O let thy good spirit our petitions inspire!
Then we surely *obtain* all we can desire.
Jehovah! be thou our guide and protector,
Place us where thou hast an ev'ning lecture;
A seat in a church where the gospel is taught—
Redemption in Jesus, and all that he wrought.
May our hearts be habitually devoted to God,
Rejoice in his smiles—when he frowns, kiss the rod.

Then

Then let me study my taste to improve,
And follow my muse thro' the mead or the grove,
Let Flora, around the green dale as she goes,
From her lap throw the pink, the cowslip, and rose:
Where Aurora, with dew-drops, besprinkles the thorn,
And paints the gay clouds with the blushes of morn.
How oft will your bosom partake of my fire?
Be grave, or be gay, as *your Bard* will inspire.
Indulge the fond tear, that is ready to start,
'Tis richer than rubies---it comes from the heart.
Religion we'll blend with emotions of love,
Refinement of taste our souls will approve:
And, O! while you read, may such sentiments roll
From your head to your *heart*, from your heart to your soul.
May faith, joy, and peace, be the guests of your breast,
And blest be *your Muse*, who sings you to rest.

Your affectionate

ELIZA R——.

Huntingdon, June 24th, 1801.

POSTSCRIPT.

Huntingdon, July 1, 1805.

NOW, my dear, Nota Bene is certainly rude,
Yet, if more I've to say, how can I conclude?
So here is a verse, at the end of my letter,
To tell my dear friend, Eliza is better.
The morning is rainy—the lettuces grow—
I'm visited, daily, by good Mr. Rowe.
Surely because my Charlotte did ask it,
He constantly comes, with a neat little basket:
Some roses and meat, with a bottle of beer,
Wine, fish, and fruit, I've plenty, don't fear.
Mrs. Leslie is kind, sends many good books,
But strangers intrude, with silly, pert looks.
I button'd the door---old Drage* he did stammer,
And off goes my button, with a stroke of the hammer:
Takes away my knife, spoon, and platter;
Shake goes his flaps,---what can be the matter?
He's angry because Polly's† stockings had eyes,
And scratches his head, which is not very wise.
But, my dear! I don't mind such a dusty old nettle,
For my pen has a sting, tho' he took the kettle.
Mrs. Beeby was frighten'd, as tho' he had hit her—
Old Cox§ stared aghast- -the birds they did twitter.
Here's Susan,‡ she cooks, washes, and scours,

* The jailor. † Drage's daughter. § Jailor's Man.
‡ Mrs. Beeby and Susan, two debtors.

And

And, into my tea-pot, the water she pours.
May the Lord wash her soul from ev'ry stain,
Pray bring her the book, where Jesus does reign:
O! should he teach her to lift up her voice
In prayer to him---saints and angels rejoice!
Lord, bless the means thus us'd for to win her,
May she fear and *love thee*, thou friend of the sinner!
Now, my dear! I believe you've the chief of the news,
Except that I want a new pair of shoes;
For, tho' its not far your Eliza does travel,
My shoes are much worn by the very coarse gravel.
We've a huge pile of rubbish---dust, litter, and bones---
A smell from the drain---a walk on rough stones,---
A border of parsley---a root, too, of sage---
Wit and good health---youth and old age.
Here's labor and sorrow, because there's no water;
Of my tea-pot and saucer, I've made a sad slaughter.
Here's plenty of bread, and plenty of meal;
Adieu, my dear friend, now my letter I'll seal.

*** *Miss Robertson did not publish the Query, (Who are the Swindlers?) as a defence, but merely as a statement of the cruel conduct of others towards her and her friend. Those booksellers who have advertised it as her defence, have taken up an erroneous opinion, and were not authorised by Miss R——— to give it that title.*

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BY THE EDITOR OF SALMAGUNDI.

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With Corrections, and some additional Notes.

LE PLUS SAINT DEVOIR DE L'HOMME EST L'INSURRECTION.

La Fayette.

THIS SHEWS HOW PERFECTLY THE RUMP
AND COMMONWEALTH TOGETHER JUMP;
FOR AS A FLY THAT GOES TO BED
RESTS WITH HIS TAIL ABOVE HIS HEAD;
SO, IN THIS MONGREL STATE OF OURS,
THE RABBLE ARE THE SUPREME POWERS.

Butler.

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MAN IS BUT A TOPSY-TURVY ANIMAL, HIS HEAD WHERE HIS HEELS SHOULD BE. *Swift.*

TO

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THE ASSOCIATION AT THE ST. ALBAN's TAVERN

AS WELL AS TO

ALL THE OTHER ASSOCIATIONS

FOR THE

PROTECTION OF LIBERTY AND PROPERTY

AGAINST REPUBLICANS AND LEVELLERS,

THIS TRIFLE,

IN GRATEFUL ACKNOWLEDGEMENT OF THEIR

PATRIOTIC SERVICES,

IS MOST RESPECTFULLY DEDICATED

BY THE AUTHOR.

ADVERTISEMENT

TO THE READER.

OBJECTIONS having been alledged against the authenticity of a Pamphlet (" Flower of the Jacobins") which is occasionally quoted or referred to in the following pages, upon the ground of its being an anonymous publication, the Author thinks it necessary to premise, that he has been able, in general, to corroborate the facts advanced in these quotations by the concurrent testimony of avowed and respectable authorities, and sometimes by that of the most authentic French papers.—That the major part of the facts advanced in the Pamphlet above mentioned having been since confirmed by a Writer of acknowledged character,

character *, there is reason to suppose the rest not undeserving credit until they shall be disproved. At the time of the publication of That Pamphlet the sentiments confidently and widely disseminated *even in this country* were such as promised no favourable reception to any Writer who should have directly avowed himself inimical to the principles or the practice of French Reformers; and among our Gallic Neighbours, in order to encourage that glorious Freedom of the Press acknowledged by themselves so essential to the character of a Land of Liberty, *Four out of Five* Parisian Journalists who presumed to authenticate with their signatures an impartial statement of Revolutionary Desert, have since the memorable tenth of August, 1792, been effectually silenced by MASSACRE.

* FENNEL, the Author of a Review of the proceedings at Paris during the Summer of 1792, 8vo. professes a strict adherence to truth, (preface page 8,) that he resided on the spot where the transcations which he relates took place, and minutely investigated even the most trivial occurences. Review. P. 2.

TOPSY TURVY.

OLD ENGLAND is ill at her ease,
She a surfeit has got I can tell ye;
And the cause of Old England's disease
Is the pudding and beef in her belly *:
To the French for relief she applies,
And their *Politic Doctors* assure her
That they know where her malady lies,
And their GRAND PANACEA shall cure her.

* JESHURUN waxed *fat*, and kicked. *Deut.* xxxii. 15.

" Ah! what Panacéa so grand
" Can my *old constitution* repair?"—
Why, Dame! on your head you must stand,
And kick up your heels in the air:
Then your Health will be EQUAL and good,
Nothing else can from ruin preserve ye:
For EQUALITY, WELL UNDERSTOOD,
MEANS TO TURN ALL THE WORLD TOPSY-TURVY.

Our counsel you never can say 'tis
Like that of Your Medical Elves,
Since you find that we offer you gratis
The prescription we follow ourselves:
It's *Blest Operation* You 've seen,
So 'tis plain that it never miscarries*;
And you long in the habit have been
Of adopting the fashions of Paris.

* It is said, in the last *Quackish Address* of the National Assembly to the people of France, that they have not formed their arrangements upon vulgar practice, but on a theory which cannot fail, &c.

BURKE'S *Lett. to a Member of the Nat. Assemb. Note on* p. 15.

Behold our Republican State
To perfection advancing apace,
Ever since, where the Head stood of late,
We 've erected *the Tail* in it's place!
All distinctions we nobly despise*,
Yet who views our CONVENTION must own us
A groupe who all merits comprize,
And each Member "Rex et Sutor bonus †."

There's PETHION first on the lists
Of Levellers stands with good reason:
He ‡ can shew You that *Wisdom* consists
In burglary, outrage and treason;
His logick will make it out plain
That allegiance and duty a farce is;
And *Dignity* none can retain
But Rogues without rags to their ——.

* Nil ibi Majorum respectus, gratia nulla
Umbrarum. *Juv. Sat.* 8.

† HOR. Sat. L. i. S. 3.
Le plus vil Citoyen, dans sa bassesse extrême,
Ayant chassé les Rois prétend être Roi lui-même.
Voltaire. Brutus, Act. 1. *Sc.* iv.

‡ M. PETHION.—When the Mob of *Sans Culottes*, Pétitioners, Marseillois,

ROBESPIERRE *, most renown'd Desperado,
Next claims your profound admiration ;
Who empties the veins like Sangrado,
Phlebotomist chief of the nation :
He laments, while a weasand is whole,
That his blade should inactive remain ;
And (like Macedon's Lord o'er his bowl)
Swears that *thrice* he would slaughter the Slain.

Marseillois, &c. (Anglicé, Tag, Rag, and Bob-tail) had perpetrated the infamous outrages of the 20th of June 1792, had violated the interior apartments of the Thuilleries, treated the Royal Family with the grossest indignities for five hours without intermission, and even *attempted the life* of their Sovereign.—MONSIEUR PETHION at length condescended to give them their dismission in the following address :—

" Citizens, Men and Women ! You began the day with DIGNITY and WISDOM ; You have proved that You are free : Finish " it with the same DIGNITY, and do like me.—Go to bed.—"

See pages 87 *and* 88 *of* FENNEL'S *Review of the Proceedings at Paris during the Summer of* 1792, 8vo. Williams, Strand.

* M. ROBESPIERRE, originally a poor orphan of Arras, afterwards Clerk to an obscure Attorney. FENNEL, *page* 129.

Who is there that, when the report of recent massacres was made to the Club of the Jacobins, heard him (Robespierre) treat the tears of widows and orphans as criminal, and pronounce these ever-memorable words : " *Un peu du sang de plus ne fait pas de mal* ;" " a few more assassinations can do no harm ;"—and who does not rank him as superior even to a SYLLA.

Flower of the JACOBINS, *page* 29. Owen, Piccadilly, 1792.

In committing to DANTON * the Seals
We have shewn ourselves wiser than You are;
For whenever the State 's out at heels,
We 've a *Farrier* provided to shoe her:
He was nurst in the Shambles 'tis known,
And now practises Slaughter afresh,
To prove "What is bred in the bone
"Will never be out of the flesh."

* M. DANTON was the son of a *Butcher*; he procured the protection of the late Princess de Lamballe by marrying a relation of the maid of one of her Femmes de Chambre. By the interest of the Princess he was appointed *Farrier* to the Count d'Artois stud; he practised also as a Doctor, but was so unsuccessful that the Count constantly threatened any of his servants who displeased him with the attendance of Danton. He was one of the principal instigators of the horrid massacre committed on his former benefactress, and is now the Minister of Justice. FENNEL, *page* 432.

He was so abject in his mode of paying his court, that he frequently used to caress and kiss the horses, which he said, had the happiness to be the favourites of the Comte and Countess D'Artois; and never did he hear their names pronounced, before the 20th of June 1789, without taking off his hat as a token of respect, These facts were so well known as to have been proverbial at Versailles.

Flower of JACOBINS, *p.* 88.

Hast thou not kiss'd thy hand, and held my stirrop,
Bare-headed plodded by my foot-cloth mule
And thought thee happy when I shook my head?

Shakspeare, 2nd Part of Henry VI.

There's GORSAS who well ascertains
Of Relative Rights the extent,
Since he beat out his old Father's brains
Who begot him *without his consent**.
Escap'd from the Wheel heretofore,
At the Gallies he serv'd his probation;
His proficiency prov'd at the Oar,
He 's advanc'd to the Helm of the Nation.

* YOUR PRACTICAL PHILOSOPHERS reject the duties of this vulgar relation (the relation between Parents and Children) as contrary to Liberty; as not founded in the social compact; and not binding according to the Rights of Men; because the Relation is not, of course, the result of FREE ELECTION, *never so on the side of the Children*, not always on the part of the Parents.

BURKE's *Letter, pages* 36 *and* 37.

M. GORSAS affords a striking practical exemplification of these Principles of Modern French Philosophy. The infirmities of a declining father obliged him to relinquish the superintendance of a day-school at Versailles to his Son M. Gorsas, who engaged to afford him a decent maintenance during the remainder of his life. In less than three months his inhumanity to this aged parent was so notorious as to incur the censure of the police; and he soon afterwards, by a blow on the head with a bottle, put an end to his life. This atrocious act M. Gorsas was doomed to expiate upon the Wheel, but at the entreaty of his brother, a groom to the Duke de Polignac, that nobleman procured a mitigation of his punishment, and he was condemned to the Gallies for life. In 1788 he found means of presenting a petition to the Ambassadors of Tippoo Saib passing through Thoulouse,

MARAT*, whom all ruffians applaud,
Will to slaughter or robbery lead 'em;
This *tergiverse* CHAMPION *of Fraud*
Shall extend the dominion of Freedom:
Tho' our Credit (with *Cambon's* good care)
As threadbare is worn as our coats,
Tho' with famine we groan, and despair,
Marát can soon ALTER OUR NOTES.

Thoulouse, who obtained his enlargement, on the condition that he should never be seen within forty leagues of Versailles. But in a Revolution effected by Massacre and Treason the merits of M. Gorsas could not fail of ascending to their proper level; and this *Practical Philosopher* and Parricidical Doctor of the French School has consequently become a leading Member of the National Convention of France.—*See* FENNEL, *p.* 434, *& Flower of* JACOBINS, *p.* 42.

* I led to Slaughter and to Slaughter leave.

DRYDEN.

M. MARAT, who makes so conspicuous a figure in the Annals of Anarchy, at the time when he was accused of being an accomplice in the forgeries of the Billets d'Escompte, or *Notes* of the Bank of Discount, established by M. Neckar, bore the name of CHAMPION; he judged it expedient however, on this occasion, to *turn his back* upon his Name and Country, and take refuge in England.

For a farther and more particular account of this *honest gentleman*, during his residence at Oxford, his depredations upon the Ashmolean Museum, &c. &c. See No. I. Additional Notes at the End.

See MERLIN *, Preceptor of Youth,
Exemplify *Filial Affection;*
(Bright pattern of honour and truth,
The cement of *Nuptial* connection!)
See rev'rend CHABOT † too conspire
To accomplish our regeneration:
That adulterous Capuchin Fryar
Shall teach us to *flee Fornication.*

* Quis cœlum terris non misceat, et mare cœlo
Si fur displiceat Verri! Homicida Miloni?
Clodius accuset mœchos, Catalina Cethegum? *Juv. Sat.* 2.

M. MERLIN was Under-Usher to a school (in the Fauxbourg of St. Antoine); he was on the point of being married, but having received the lady's fortune on the day before that appointed for the wedding, he contented himself with the money and ran away. FENNEL, 430.

His *Filial gratitude* is slightly touched on in No. II. See Additional Notes at the End.

† M. CHABOT, the son of a Baker, was educated by his uncle, an attorney; he eloped with his uncle's wife, and debauched her daughter by a former husband. He then deserted them both, and induced a Madame Droits to rob and elope from her husband. For this last exploit he was imprisoned at Bourdeaux—On his enlargement he became a Capuchin of St. Francis—then an officer of the National Guard—and once again assumed the garb of an Ecclesiastic—and on the eve of the infamous 10th of August, 1792, for two hours together, from the pulpit of L'Eglise des Enfans trouvés, inculcated the duty and lawfulness of Insurrection, &c. &c.

See FENNEL, *p.* 68, *and Flower of the* JACOBINS.

Atheistic DUPONT † for his pains
With honour 'tis fit we should mention;
This globe of the world, he maintains,
Made itself *like our Gallic Convention:*
So, to prove ourselves creatures of Chance,
We determine, and none shall gainsáy us,
By disorganization of France
To establish the empire of CHAOS:

† M. DUPONT. ———— Qui Numina Divûm
Sperneret, et nullos aris adoleret honores. *Ovid.*

Who Heav'n's best blessings with contempt repays,
And bids no incense on its altars blaze.

" Quoi! les trones sont renversès, les sceptres brisès, les rois expirent, et—LES AUTELS DES DIEUX, RESTENT DEBOUT ENCORE!

La Nature et la Raison, voila les Dieux de l'homme! voila mes Dieux! Admirez la Nature, cultivez la Raison, si vous voulez que le peuple Francais soit heureux, *hatez vous de propager Ces Principes*, de les faire enseigner dans vos ecoles primaires.

Je l'avouerai de bonne foi a la Convention JE SUIS ATHEE."

J. Dupont, Moniteur, 16 Decembre.

What! are thrones and sceptres demolished? is Royalty expiring? AND ARE THE ALTARS OF THE GODS YET STANDING!

Nature and Reason are the proper Divinities of mankind!—These are my Gods! Admire Nature, cultivate Reason, if You will consult the happiness of Frenchmen. *Accelerate the propagation of These Principles*; make them the subjects of instruction in your schools and seminaries of education.

For my part I shall avow to the Convention, in good earnest, that I AM AN ATHEIST.

What guerdon shall CARRA reward
Whose fame *self-acknowledg'd* we dwell on?
Who, for Burglary doom'd to the Cord
A true *Philosophical Felon*,
Now prescribes to Reformers a plan
Of Morality new and uncommon;
And the Rights Imprescriptive * of Man
Ascertains by the *pillage of Woman*.

* A favourite term with French Philosophers—"*Droits imprescriptibles*." Rights against which the antiquated prejudices respecting probity, property, honour, &c. are of no validity.

M. CARRA is so strenuous an assertor of *these Imprescriptive Rights* of Man, that he long ago ventured his neck in support of them, by an act of Burglary in the Shop of a Milliner. The most notorious depredations of our *Philosophical Plunderer* were committed on the property of *Females*. When publickly reminded of the honourable transaction above-mentioned, he *acknowledged* the truth of the charge, but asserted, as a *sufficient* apology for the fact, that he was only sixteen years old when he archieved this his first civic enterprize. He has however since demonstrated his unabated attachment to *these Imprescriptive Rights* by recent exploits of equal celebrity. In delivering his sentiments to the Convention he introduces the REGENERATION OF MORALITY *in the rear* of those inestimable benefits which Mankind are to reap from the Revolution accomplished by his enlightened compatriots. The Additional Notes will furnish the reader with a short trait of these sentiments, and shew more particularly the happy method which French Philosophers adopt of recommending the ingenuity of their Speculations by the purity of their practice. See No. III. Additional Notes at the End.

EGALITE's † retrogade worth
Surpasses all praise or rehearsal,
By scoundrels of ocean and earth
Unrivall'd—Poltroon universal!
All Jacobin Murderers own
His precedence, and hail him "TU BRUTE!"
While Nearness in blood ‡ to the throne
Makes REGICIDE relative duty.

† M. EGALITE ci devant Duc D'Orleans, first Prince of the Blood Royal of France.

I know no touch of Consanguinity. *Troilus & Cressida.*

The gallantry displayed by this illustrious Patriot, when Duc de Chartres, and commanding the Third Division of the fleet with which D'Orvilliers engaged Admiral Keppel in July 1779, procured him the ironical appellation of "L'HEROS D'OUESSANT." The most experienced calculators of his numerous negative merits, soon after he had attempted an Aerial adventure in a Balloon with his *usual intrepidity and success*, commonly characterized him in the following terms:

"Poltron par l'air, poltron par terre, poltron par mer, Escroc par tout."

"Uniquement occupè de *mon devoir*, &c. Je vote pour la Mort" (du Roi.) EGALITE.—*Moniteur.*

Intirely on dis charging *my duty*, &c. I give my vote for the death (of the King.)

‡ ——— ——— The Near in blood,
The nearer Bloody. MACBETH.

All murders past do stand excus'd in THIS
And this, so sole and so unmatchable,
Shall prove all deadly bloodshed but a jest
Exampled by THIS HEINOUS SPECTACLE. K. JOHN.

Thus You see in how striking a light
True Merit we strive to exhibit,
When our Senators sage we invite
From the *gallies*, the *forge*, and the *gibbet*:
And of equal desert we can boast
Legislators, some hundreds or more,
Who with reason, You'll own, rule the ROAST,
They were, half of 'em, *Turnspits* before *.

* M. ISNARD, for example, the son of a Cook; and M. RUELLE, a leading Member of the Convention, the quondam Administrator of Roast and Boiled in an obscure Eating-house near London, in whose hands there is reason to expect that the Regenerated Constitution of France, which they have kept so long in Hot Water, must at length go to Pot.

A Spice of the Science of Cookery appears to be an indispensable ingredient in the composition of illustrious Characters both ancient and modern.

————Homer, if we search his books,
Will shew us that his Heroes all were COOKS, &c.
King's Art of Cookery, &c.

CALIBURN the Sword of King Arthur, and the Sword of the renowned Pendragon, were as serviceable in the kitchen as in the field, if we may credit their poetical Historian, JOHN GRUB, heretofore of Christ's Church, Oxford, who says of the last of these Worthies:

"His Sword would serve for battle or for dinner if you please;
"When it had slain a Cheshire Man t'would toast a Cheshire Cheese."

The *reformation-Dagger* of Hudibras seems to have been equally adroit and accommodating with the swords of these Cambro-Britons, though of a far less sanguinary *temper* than the DAGGERS OF FRENCH REFORMERS.

It was a serviceable Dudgeon
Either for fighting or for drudging;

At your folly Mankind will exclaim
If you share not the fruit of our labours,
With the sparks of our Patriot-flame
While we freely enlighten our Neighbours.
From these sparks You may kindle a blaze,
If fann'd by *some notable fellows*,
And a grand conflagration You'll raise
Let but PRIESTLEY and PAINE blow the bellows.

When it had stab'd, or broke a head,
It would scrape trenchers, or chip bread;
Toast cheese or bacon; tho' it were
To bait a Mouse-trap, 'twould not care.

All will allow the valiant Champion, Guy of Warwick, to have been *æquè laureâ Culinæ ac Martis insignitus*, who have contemplated his stupendous PORRIDGE POT in Warwick Castle; and Colbrand, his gigantic Antagonist, must have been little inferior to him in the former respect, since he is described by the above cited Poet, Gtub, as advancing to the combat

" Brim-full of Wrath and CABBAGE"

undoubtedly of his own cooking.

Nor in an enumeration of Heroes and Legislators will impartiality permit me to pass over in silence the late EAMER GASCOIGNE, (*egregii gustûs Senator*) indisputably *the first Broiler of Sprats in Christendom*.

Yet it is evident, from the recent samples of State Cookery which *They* have given us, that All must yield the Palm to the CONVENTIONAL COOKS; nay, I am confident that even our own justly celebrated *Cooks of Colebrook*, if they are yet in being, will surrender with pleasure to the ARCHIMAGIRI GALLICI those Hero-culinary titles under which themselves have figured in the Old Catch with such meritorious distinction.

There was SLICE-COOK, and SLASH-COOK, &c. &c.

Even now is your Church undermin'd
With PRIESTLEY'S POLEMICAL NITRE*.
Which exploded, You'll presently find
The *Red Night-Cap* † take place of the Mitre.
As sure as his regimen works,
From Old Orthodox Leaven 'twill purge ye;
And of Hebrews ‡, Dissenters and Turks,
Make right Apostolical Clergy.

* We are, as it were, laying Gunpowder, grain by grain, under the *old Building of Error and Superstition*, which a single spark may hereafter inflame, so as to produce an instantaneous Explosion, in consequence of which, THAT EDIFICE, the erection of which has been the work of Ages, may be overturned in a moment, and so effectually, as that the same foundation can never be built upon again.

PRIESTLEY'S *Import. of Free Enquiry in Matters of Religion*, p. 40.

I rejoice to see the warmth with which the cause of Orthodoxy, that is, long established Opinions however erroneous, and that of the Hierarchy, is now taken up by its friends; because, if their system be not well founded, they are only accelerating its destruction. In fact, they are assisting ME in the proper disposal of those *trains of gunpowder* which have been some time accumulating, and at which they have taken so great an alarm, and which will certainly blow it up at length as suddenly, as unexpectedly, and as completely as the overthrow of the late arbitrary government in France.—*Priestley.*

† THE CAP OF LIBERTY with which Fennel tells us (p. 25,) the devout Parisian Reformers have decorated the images of our Saviour in their Churches.—It was brought into fashion by the Jacobin Club: a Red Thrum Cap—*without Ears or Bells.*

See Preface to that excellent Story, "THE MONKIES IN RED CAPS." *Addressed to the Jacobins.* Debrett, 1792.

‡ I am told that the Sons of Jewish Parents have been made Bishops, persons not to be suspected of any Christian Superstition.—*Burke.*

Strike the flint of his Heart on the steel
Of Freedom; Lawn Sleeves be the tinder:
Well brimstone your match with his zeal,
And again make St. Paul's a huge cinder*:
Rare news for the Shade of good PRICE†!
With joy he will sing like a throstle:
So let PERIGORD ‡ post with advice,
To exhilarate *Freedom's Apostle* §.

* Consumed formerly in the Fire of London.

† How ought we then to be affected, who firmly believe that, in so short a space of time, (i. e. about fourteen or twenty years agreeably to a previous accurate calculation,) we may see our deceased friend again, and be able to tell him, what he will be as eager to learn, how those things, about which he most interested himself, went on after his death; and such is the prospect now opening before us, respecting the enlargement of civil and religious Liberty, that the longest liver will have the *Best News* to carry him.

Priestley's Sermon on the Death of Dr. Price.

‡ M. TALLEYRAND-PERIGORD, ancien Evêque d'Autun, who testified his extraordinary affection for the Sacred Order, by recommending the confiscation of the property of the French Clergy; and who (after the refusal of all the ancient Prelates, not excepting the Arch-apostate of Sens) readily accorded *his ministry* in consecrating the New Constitutional Bishops. The convention, which he has lately decreed, having no further occasion for his services above ground, he cannot be better disposed of than in an embassy *ad Inferos*.

§ The most August Assembly in the World, by which I wish to be understood the NATIONAL ASSEMBLY OF FRANCE, have justly styled him (Dr. Price) *The Apostle of Freedom.*

Priestley's Sermon on the Death of Dr. Price, p. 8.

Then serve up a dish *piping hot*
Of the Calves heads that govern the Nation;
And, reviving Guy Faux 's old Plot,
By Murder effect Reformation:
Lords and Commons exalt to the skies,
Taught by PRIESTLEY new flights of devotion.
When Both Houses together shall *rise*,
And each Member at once *make a Motion.*

His Birmingham thunder shall 'wake
Those blind Watchmen * your Bishops suffragan,
And the pillars of MONARCHY shake;
PAINE calls it the Temple of Dagon:
Like a Sampson † he lustily strains
To pull down that *Pile Antichristian*,
Which shall tumble, and beat out the brains
Of each Aristocratic Philistine.

* His Watchmen are blind :—they are all ignorant,—sleeping, lying down, loving to slumber. *Isaiah* lxvi. 10. A prophetic passage which *charitable* Dissenters aver to be typical of the Orthodox Tranquillity of our Right Reverend Bench.

† Sampson took hold of the two middle pillars upon which the House stood—And he bowed himself with all his might, and the House fell upon the LORDS, &c. *Judges* xvi 29, 30.

For instruction repair to PAINE's School,
And observe what a picture he 'll draw,
Of a Brother of Mahomet's Mule,
Call'd, "THE CHURCH AS ESTABLISH'D BY LAW*;"
By the Hierarchy 'got on the State
That with fishes and loaves loads his crupper,
While Sectaries Squint at the bait,
And get nothing but *kicks* for their supper.

Nor believe the assertion that Those
Who would level the Altar and Throne,
Who all faith and allegiance oppose,
No Religion can have of their own;
For David describ'd long ago
Some Lambs of this very same Fold,
Whose Religion was RAPINE I trow,
Since "their Idols were *Silver and Gold*†."

* By engendering the Church with the State, a sort of Mule Animal, capable only of destroying and not breeding up, is produced, called *The Church established by Law*. It is a stranger, even from its birth, to any parent mother on which it is begotten, and whom in time it *kicks* out and destroys.

Paine's Rights of Man, p. 81.

† Psalm CXXXV. ver. 15.

Some say that with coin to supply us,
The spoils of the Church we engross,
And as for our Churchmen so pious,
Neither Pile we have left them nor Cross*;
But 'tis false.—† The True Church we restore
By our *confiscatorial* process;
And her sons, like the Christians of Yore,
We make them All *take up their Crosses.*

* Whackum had neither Cross nor Pile,
His plunder was not worth the while. *Hudibras.*

Your Assembly tell the People that they have brought the CHURCH to its PRIMITIVE CONDITION. In *one respect* their declaration is undoubtedly true; for they have brought it to A STATE OF POVERTY AND PERSECUTION. *Let. from Mr. Burke to Nat. As.* 1791, *p.* 17.

† To obviate the inconvenience resulting from the tedious forms of the Old Government, the *regenerated* Rulers of France, superior to all the narrow prejudices of humanity, have adopted a *Summary Process* which at once evinces their paternal tenderness towards the subjects of their government, and, *by a judicious disposal of their persons*, effectually prevents all remonstrance against the equity of Democratical Legislation.

Take the following instance from FENNEL, page 457.

"On the 19th of August, the Assembly, being informed that the Administrators of the Department Du Var, sitting at Toulon, (*unauthorized by any existing law*) had transported their refractory priests, very warmly applauded the conduct of that department, and, upon a proposition of M. Cambon, *instantly decreed* that ALL ECCLESIASTICS, who have never taken the Oath, or who, having taken it, have afterwards retracted, SHALL BE TRANSPORTED."

The operation of the French Edicts resembles the operation of an Infallible Nostrum, whose learned Vender assured his patients: "After swallowing One Box of my incomparable Pills, Nobody never needs take No more of Nothing."

What! shall Prelates or Nobles forsooth
In fine cloaths shew their insolent riches,
And basely oppose Naked Truth
By PHILOSOPHERS taught WITHOUT BREECHES*!
No—Let us of Raiment bereave
All Aristocratical Sots,
For our ancestors Adam and Eve
Were, at first, like ourselves, SANS CULOTTES.

* Modern Legislators of France tell the people, to comfort them in the rags with which *They* have clothed them, that they are a NATION OF PHILOSOPHERS. BURKE's *Reflect. 5th Ed. p.* 199.

Whatever veneration may be due to the Paraphernalia of the Antidiluvians, i. e. Antidiluvian *Breeches*, (for this genuine acceptation of the word is sanctioned by our renowned Lexicographer's elucidation: "PARAPHERNALIA—*Goods in the* WIFE'S DISPOSAL") Impartiality must acknowledge MODERN BREECHES to be no other than the vitious Incumbrances of Aristocratical refinement, and the adoption of them altogether as preposterous as the *unnatural* affectation, so justly reprobated by a Noble Author, Lord Monboddo, of *Walking on Two Legs instead of Four.*

Since the circumstances of French Philosophers have obliged them to discard these VESTMENTS OF SUPERERROGATION together with all antiquated prejudices, what they have lost in florentine and fustian they have gained in Soldiership and Sagacity: for the most inveterate Antigallican will not venture to maintain, in their present circumstances at least, that "the Heart of a Frenchman lies *in his Breeches*," a position *fundamentally* false and paradoxical.—And in admitting that the causes of their *posterior Denudation* have equally contributed to the DEVELOPEMENT OF THEIR GENIUS we are warranted by sound Classical Authority:

——————— INGENIUM res
Adversæ NUDARE solent. *Hor. Sat.*

But, no longer in Innocence dress'd *,
When they courted the Figleaf's protection
And green breeches put on, 'tis confess'd
They were fall'n from their pristine perfection:
Then survey Us so dauntless and bare,
Nor dispute the perfection We claim
Who rival The Primitive Pair,
UNINCUMBERED WITH BREECHES OR SHAME †.

Dr. Johnson has ungenerously endeavoured to *veil the naked Graces of French Philosophy* by a most opprobrious illustration of the word GALLIGASKINS: "Caligæ Gallo-Vasconum," i. e. Breeches of the Antient Gascons. But this unheard of imputation must be ascribed to that philological perverseness which gives "Trousers" to the *Erse* instead of the *congenial monosyllable* to which they naturally belong (See Dictionary). Seneca has attempted to prove Breeches no impediments to prowess and manhood by using the word "Caliga" to express the condition of a common Soldier; "Marius â Caligâ ad Consulatum perductus est." But even these powerful authorities must yield to M. L'Abbê Spallanzani, who has demonstrated that Frogs, by which he means FRENCHMEN, (substituting, by learned licence, *the Food* for the *Feeders*, as Milton and Euripedes are said, by a *Rt. Rev.* Critic, to substitute Effects for Causes, and Tears for Cinders. *See Note with signature* (U) *on the Words* "MELODIOUS "TEAR," *in Lycidas*. WARTON'S *Second Edit. of Milton's Poems*. This *accurate and humane* Experimentalist, I repeat, has satisfactorily demonstrated that Frogs—that is to say, FROG-EATING FRENCHMEN, when breech'd, tho' with but so slight a texture as waxed taffety, are thereby utterly disqualified for all vigorous exertion, and rendered totally incompetent to the grand purposes of life.

See SPALLANZANI'S *erudite Dissertation on the* GENERATION OF THE GREEN FROG. *Diss.* v. ii. p. 12.

If our Counsel with scorn is repaid ‡
We shall bring an old house o'er your ears
At our bidding, to swallow your Trade
All Europe shall send privateers:
Tippoo-Sultan Your Factors shall dread,
When back'd by French blades he shall fix a
Huge price on each Englishman's head
In Bengal, in Bahàr, and Orixa.

Galligaskins—properly, Gaskins.—*See Shakespeare's Twelfth Night, Act* 1. *Sc.* iv.

" I am resolved on two points."—
" That if one break the other will hold,
" Or if both break your GASKINS fall."

Leaving Dr. Johnson to fetch his small cloaths from Gascony or from Rumford if he chuses it, we shall pronounce Gaskin to be derived from the Saxon GASKINNAN *erubescere* (that warlike people blushing to be seen with breeches as much as their descendants would blush to be seen without them) and not from the *dorsal blushing* of the PICTS, who painted their posteriors with Red Oker.

* This Robe of Innocence was not precisely of the same description as *That* of which a certain Dutchess boasted in her well-known correspondence with S. Foote, who was malicious enough to insinuate that her Grace's Robe of Innocence might possibly be *a little the worse for wear*.

† And they were both naked, the man and his wife, and were *not ashamed*. GEN. ii. 25.

The References to the above Notes are given in the preceding page.

‡ " If we consider," says that Mirrour of marine Oratory M. KERSAINT to the Convention, (*Seance Janv.* 1, 1793.) If we consider the vast field this daring resolution opens on which to display

Our ordinance launch'd on the Tagus *
Shall ring a Republican peal,
We 'll make Lisbon one grand Sarcophágus
And plunder the mines of Brazil.
We 'll *nip* the Dutch Navy in Zealand †,
On their *demi-despotic* ‡ Stadhólder
Set the PATRIOTS, his guilders to steal, and
The Head that looks over his shoulder.

the courage and activity of our Seamen, if you fix your thoughts upon that multitude of vessels richly freighted which will be the prey of your privateers, if in a Naval War, you call together those numerous and desperate Adventurers which are to be found in all nations of Europe, if *you adopt them*, and *associate them in your enterprizes*, &c."

" We must attack Lisbon and the Brasils, and dispatch an *Auxiliary Army to Tippoo Sultan*."

* " Portugal is absolutely incapable of defence: the Fleet, with which we shall penetrate the Tagus, after having exhausted the country by contributions, after having destroyed the arsenals, must terminate its successes by first taking and then liberating Brazil."

" † If you push on the war in Zealand with vigour you will *nip in the bud* the Naval Force of the Stadholder, and the patriotic party which, so long since, called you to its assistance, will, with your support, easily prevent it from expanding into maturity."

KERSAINT.

‡ Ce *Demi despote* qui vous tyrannise, &c. *Le Gen. Dumourier aux Bataves.*

Batavia We next will attack*,
And to Ceylon establish our claim:
Fed on Spices wash'd down with Arrack,
How fiercely French courage will flame!
Our Dráwcansirs none shall escape,
Fleets and armies we 'll fit out by dozens,
Expel the Mynheers from the Cape,
And fratérnize *our* HOTTENTOT *Cousins* †.

* "An Expedition directed against the English East Indies, shall at the same time threaten the Establishments of Holland, the important Colony of the Cape of Good Hope, Batavia, Ceylon, &c. &c. There you will meet only with men *enervated by Luxury, soft beings* that will tremble before the Soldier of Liberty." KERSAINT.

Our great Orator is here a little mistaken in his conjecture, it being well known that the *Native Troops of India*, under the command of British Officers, have frequently encountered the bayonets of the French Grenadiers with uncommon firmness and intrepidity.

† The French may reasonably claim affinity in Blood to a people with whom some of their most ingenious writers have taken considerable pains to establish the closest affinity in Principle. M. Vaillant, in his account of the Hottentots, rejects it as a most cruel indignity offered to this *brave* people, to suppose them *capable of having any Religion*.

"Would You desire BETTER FELLOWSHIP, Master Matthew?"
Beaumont & Fletcher.

All Africa thence we 'll affright
Scare lions with " Morbleüs ! and By-Gars !"
And to France *by Decrees re-unite*
The Department of MONKEYS AND TIGERS *;
GREGOIRE † we 'll make Pope of the Blacks,
And teach BRUCE, without garlic or onion,
By Raw Cutlets ‡ from murder'd men's backs,
To enrich his *Repasts Abyssinian.*

* " Ah! THE MONSTERS!!" exclaimed Candide: " What! are a people, eternally capering and singing, the perpetrators of SUCH HORRORS !—Can I fly with too much precipitation a country where Apes inculcate ferocity to Tigers! *(où des* SINGES *agacent des* TIGRES.)' *Voltaire's Candide.*

† M. L' ABBE GREGOIRE, principal of the Society " Les Amis des Noirs, ' a most formidable *adversary of the prejudices* of his Order. See Characters at the End of Additional Notes.

‡ A Cannibal people, devouring the dead bodies of their victims! —A Brother, while dying, drenched with the blood of his slaughtered Brother!—*Observat. du Chev. Bintinaye, p.* 109. Debrett, 1791.

For a particular detail of some of the horrid circumstances of French Cannibalism here alluded to, as well as of Mr. Bruce's *bloody Abyssinian Banquet*, see No. IV. Additional Notes.

Nos miranda quidem, sed nuper, Consule Junio,
Gesta super calidæ referemus mœnia Copti ;
Nos vulgi scelus, et cunctis gravïora cothurnis.
Nam scelus, a Pyrrhâ quanquam omnia syrmata volvas,
Nullus ap d tragicos populus facit. Accipe NOSTRO
DIRA QUOD EXEMPLUM FERITAS PRODUXERIT ÆVO.
Asp cimus populos quorum non sufficit iræ
Occidisse al quem, sed PECTORA, BRACHIA, VULTUM
CREDIDERINT GENUS ESSE CIBI. *Juv. Sat.* 15.

In the Silks which Italians export
Shall our *shirtless* Philosophers shine;
While for Rome, that idolatrous Court
Our *new Priests* have a tickler in brine:
We 'll shew the poor fools, who confide in
Infallible brains that are addle,
EVANGELIC DEMOCRACY 'striding
Superstition's old Catholic Saddle†.

" The Republicks of Italy offer you maritime prizes, of which the loſs will fall on English Commerce, &c. KERSAINT.

" Pontiff of the Romish Church, prince, *as yet*, of a state on the point of renouncing your control. You can no longer preserve both your State and Church but by the disinterested profession of thoſe EVANGELICAL PRINCIPLES that breathe the PUREST DEMOCRACY." *Le Cons. Exéc. Provis.—au Prince Evêque du Rome*, 1792.

This *friendly* Address to the Pope, exhorting his Holiness to *preserve* his temporal and spiritual dominion by renouncing *his authority*, if it had not borne the Signatures of the Executive Council of *France*, might from its peculiar *consistency*, have been mistaken for the advice of *Hibernian Counsellors*. Should his Holiness be disposed to follow it, we may apply to him the well known Epigram of MARTIAL.

Hostem cum fugeret se Fannius ipse peremit,
Quis furor, O Fanni! ne moriare *Mori!*
How mad was Fannius, from the foe when flying,
To think of disappointing Death by *dying!*

† This identical Saddle was heretofore in the occupation of an ARISTOCRATICAL DOWAGER of the firſt rank and fashion, who maintained little more reserve in her Morals, and somewhat less in her *Mode of Riding*, than our Equestrian Heroines of the present day.

Doth not the WHORE OF BABYLON ride
Upon her horned beast *astride?* BUTLER.

Should Spain to the Bourbons prove true
From the Dons their mustachios we 'll crop,
Spoil Mexico, pillage Peru*,
And spend all the Gold in their Shop,
All around us, east, west, north and south,
Insurrection and Anarchy foster†,
SAIL TO HELL with the Winds in our mouth,
Nor care three-pence for Libs, Notus, Auster.

* " The Spaniard bears in the recesses of his soul, that character of energy which renders him worthy to be free. In Europe he would weakly defend the cause of the Bourbons, in America he calls to You, and You ought to march to Mexico while you menace the English." KERSAINT.

† " Let us wage war with all Europe. Your Armies at the moment in which they are reduced to the most *deplorable situation* have atchieved Prodigies of Valour. Every one of our private Soldiers believes himself a match for two hundred Slaves. If you should command them to march to VIENNA—they would march to *Vienna or to Death.*" DANTON. *Moniteur, Jan.* 25, 1793.

This is a very sublime Stroke of Oratory, but for the honour of Old England, we must acknowledge that it appears to be borrowed from a strenuous Antigallican English Poet:

" All sciences a FASTING MONSIEUR knows,
And bid him go to *Hell*—to Hell he goes." JOHNSON.

We may fairly conclude that the Courage and Capacity of French Republicans will speedily attain their *Ne plus ultrà* of perfection; their growth and expansion having been found to keep pace, in an *inverse ratio of progression*, with the tenuity of their diet. Their Health also must be wonderfully improved. *Sublatâ morbi Causâ tollitur Effectus:* LIBERTY and FAMINE having shook hands in France, they must be entirely *free* from the grand cause of disease, INDIGESTION.

" Our FOOD *has disappeared* in proportion as our LIBERTY *has extended.*" ST. JUST. *Moniteur, Dec.* 1, 1792.

That the good of Mankind we 've in view
Our *extreme moderation* denotes:
Then French Tenets embrace, or, Morbleu!
We 'll invade you and cut all your throats*.
In the teeth of the Tower of London
Hurl the HEAD of YOUR KING† in defiance,
His Beef-eaters knock ev'ry one down,
And *enfranchise* Hyænas and Lions‡.

* We will make a descent on England.—We will lodge there fifty thousand Caps of Liberty.—We will plant there THE SACRED TREE. The tyranny of their government shall soon be destroyed.

Letter of the Minister of the Marine—Moniteur, Jan. 20, 1793.

Our fishing vessels are always ready to transport thither one hundred thousand French, for by This Expedition we must terminate the quarrel, and *it is upon the Ruins of the Tower of London* that you must sign with the English people, *undeceived*, the Treaty which shall regulate the destiny of Nations, and shall found the Liberty of the World. KERSAINT.

The Reader is desired to notice an Observation on these quotations from M. Kersaint's Speech. See No. V. Additional Notes.

† They threaten you with Kings! You have thrown them your Gauntlett: THAT GAUNTLETT IS THE HEAD OF A KING: it is the signal of their approaching death. DANTON.

Seance du 31 *Janv. Moniteur, Feb.* 1.

‡ These *Oppressed Animals* have an indisputable claim to the *Fraternity* of the Parisian Philosophers, a claim admitted not long since by the Exhibitor of a Tiger which he had always been used to denominate *Le grand Tigre* ROYAL, but soon after the Revolution, when the term Royal fell into disrepute, by *one of the most happy applications of the word that was substituted for Royal*, he invited all the passengers on the Pont Neuf to see

Le grand TIGRE NATIONAL,

To perfection as yet never reach'd
The World 's in a state of progression,
Heretofore, *like our Patriots* UN-BREECH'D,
Soon 'twill swagger at Years of Discretion*;
While the Nations, *enlighten'd*, agree
To propagate RAPINE AND SLAUGHTER,
BLEST SCYONS OF LIBERTY'S TREE,
WHICH WE PLANT, AND THE DEVIL WILL WATER.

* The Human Race has commenced in a state of Infancy.—It commences This Day its state of Manhood. CARRA.—*Monit. Jan.* 4.
NEW BREECH'D with Manhood. *Paine's Rights of Man.*

ADDITIONAL NOTES.

No. I.

M. MARAT.

On his arrival in England the active disposition of M. Marat would not suffer his useful talents to lose their energy for want of exercise. He however modestly endeavoured to suppress the publick testimony which his friends on the other side of the Water had given to his INGENUITY, and although he had *figured* as a Man of *Note* in Paris, he condescended to open a shop of Tambour-embroider'd waistcoats at Oxford, under the assumed appellation of "Le Maitre de Marat," and displayed the attractions of an handsome Wife to engage the notice of Academical Customers, to whom he offered his services at the same time as a teacher of the French Language. His house was contiguous to the Ashmolëan Musæum, in visiting which, as a professed votary of Virtù, he became desperately enamoured of a Cabinet of Gold Medals; and foreseeing the approaching scarcity of Specie in his own country, he endeavoured in the true spirit of Gallic patriotism, to supply the deficiency by breaking into the Musæum, and undertaking the clandestine conveyance of these Valuable Coins to France; but before he could complete his purpose he was ungenerously apprehended and brought to trial; when this *fast Friend and Advocate of Democratic Equality* found it convenient to shelter himself under the *Old Feudal distinction* by which the breaking into a Repository of this description, is not strictly deemed an Act of Burglary,

Burglary, and escaped the halter. Constrained, however, to relinquish his Ashmolëan Spoils, he accepted a temporary accommodation among his brother patriots, *exerting themselves for the good of their Country* on board our Hulks at Woolwich, and, after having signalized himself with equal Eclat in the Northern parts of Great Britain, he returned to France, where, having been no less than NINE TIMES *decretè de prise de corps*, his *integrity*, *honour*, and *moderation*, &c. have deservedly enrolled him among the Legislators of the French Republick.

The following circumstantial detail, which carries with it internal marks of truth, and corroborates the above Oxford intelligence respecting M. M. I shall insert verbatim from the *Star* of Monday, *March* the 4th, 1793.

GLASGOW.

"From an investigation lately taken at Edinburgh, it is said that MARAT, the celebrated Orator of the French National Convention, the humane, the mild, the gentle MARAT, is the same person who a few years ago taught Tambouring in this city, under the name of JOHN WHITE. His conduct while he was here, was equally unprincipled, if not as atrocious, as it has been since his elevation to the Legislatorship. After contracting debts to a very considerable amount he absconded, but was apprehended at Newcastle, and brought back to this city, where he was imprisoned. He soon after executed a summons of *cessio bonorum* against his Creditors, in the prosecution of which it was found that he had once taught in the Academy at Warrington, in which DR. PRIESTLEY was Tutor; that he left Warrington for OXFORD, where, after some time, *he found means to rob the Musæum of a number of Gold Coins and Medallions*; that he was traced to Ireland, apprehended at an Assembly there in the character of a German Count, brought back to this country, tried, convicted,

victed, and sentenced to some years hard labour on the Thames. He was refused a *Cessio*, and his creditors, tired of detaining him in gaol, after a confinement of several months, set him at liberty. He then took up his residence in this neighbourhood, where he continued about nine months, and took his final leave of this country about the beginning of the year 1787.

" He was very ill-looked; of a diminutive size; a man of uncommon vivacity, of a very turbulent disposition, and possessed of a very uncommon share of legal knowledge. It is said that, while here, he used to call his children MARAT, which he said was his family name."

No. II.

M. MERLIN.

THE portion of which he had despoiled his intended Bride M. Merlin speedily dissipated by gambling at Spa. To repair his losses he broke open the strong box of Madame la Baronne Vanderberg, who lodged in a chamber adjoining to his apartment—borrowed a horse which he *sold* at Nancy, and afterwards, in a state of extreme distress, was *(for the second time)* received with kindness, and his enormities freely forgiven by an affectionate Father, whom, in return for his liberality and indulgence, this Bright Exemplar of Filial Gratitude *denounced* to the Convention as a Feiulliant, and *moved for his accusation in Nov.* 1791. *Flower of Jacob. p.* 71.

In proof of the general candour and impartiality which actuated the self-constituted Judges of their unhappy Monarch, let us not forget the humane sentiment expressed in the Sitting of December 3, by this amiable character,

racter, M. Merlin, who avowed to the Convention "his regret that he had not poniarded his Sovereign, when He threw himself on the 10th of August upon the protection of the National Assembly." See *Le Moniteur*, No. 339.

No. III.

M. CARRA.

"WHAT then does the Revolution denote? It denotes that the *Regeneration of our Politics* has preceded, as it ought, *the Regeneration of our Morality:* for it would be absurd to rest our claim to the distinguishing character of a NATION OF PHILOSOPHERS on the mere subversion of that general despotism which surrounds us: The grand epoch of the *New Birth of Liberty* can only commence from the moment when the very sources of abuse shall vanish before the eternal Rights of Man. Let us labour to annihilate them among our neighbours. CARRA—*Moniteur. Jan.* 4, 1793.

M. Carra's private practice, like that of some other philosophical moralists, appears to have been somewhat at variance with his publick principles. The Regeneration of *his Politics* having taken place *subsequent* to that of *his Morals*. Of Regenerate Morality he gave an early exemplification by breaking open and pillaging the house of a Milliner in his sixteenth year, the Proces verbal of which transaction was detailed in a French paper "La Feuille du jour" of Feb. 1792, and authenticated by *his own acknowledgement* before stated in page 14: but had *his Policy* been regenerate *at that period*, it would most probably have prevented his apprehension and CONDEMNATION TO THE GALLOWS, the mitigation

of this sentence having been effected solely by the interest of some respectable friends of his Uncle.

During his subsequent exile from France he taught languages at Vienna, where he gave a farther exemplification of regenerate *Morality*, as well as of regenerate *Liberty*, by making *free* with a gold watch the property of the young Countess of Hardeck his pupil. But his *policy* either was yet in embrio, or little better than a *Regenerate Abortion*; and a second detection and degradation obliged OUR FELONIOUS PHILOSOPHER to take French leave of Vienna.

See Fennel's Review, &c.

It is a singular hardship that the FAIR SEX should have been such sufferers (as appears from the two instances above cited) by the *Regeneration of Morality and New Birth of Philosophical Liberty*, &c. and we fear lest it should render them averse from Novel Generation of every kind, and strengthen their honest prejudices in favour of the old Domestic Practice of their grandfathers and grandmothers.

The following Jeu d' Esprit, which I recollect having met with in some periodical publication, may shew that *female prejudices of this description* are not extinct.

On a late invented Dance on the Stage, called
" A NEW WAY OF WOOING."

A Dance they perform at the Play-house, cries Sue,
'Tis "A NEW WAY of WOOING," I'm told;
A plague on 't, quoth Nell—Let who will take *the New*,
I like None so Well as THE OLD.

No. IV.

ACTS OF FRENCH CANNIBALISM.

The following Relation is literally translated from "M. MONTJOYE's accurate and authentic Account of the French Revolution, *(a Paris*, 1792, page 95)." It forms the Sequel to his circumstantial detail of the unexampled persecution and most *savage Butchery* of the brave M. BERTHIER, Intendant of Paris, which exceeded, *if possible*, in cruelty and horror, the studiously protracted Murder of his relation the aged FOULON: a faithful and minute account of both is given in the same Work.

"The wretch who had seized the heart of M. Berthier was deserted at the foot of the stair-case of the Hotel de Ville by his accomplices, who ran to cut in pieces the remainder of the body. As for his part, satisfied with the portion of which he had possessed himself, he was eager to have a relish of it. —YES; TO HAVE A RELISH OF IT*! He rushed into the Coffee-house that is opposite to the Arcade of St. John, by the street of the Tannery. There were then in the Coffee-house to the number of thirty persons, most of whom attested this to me, and they engaged to deposit, wherever I should desire, a written attestation of the fact with the signatures of thirty witnesses.

"The apparition of this Monster—his garments spotted over with blood—what he carried in his hands—inspired sensations which no one but those who felt them can express. They durst not fly. The place de Grêve was filled with a throng through which it was impossible to penetrate, and

* Oui de la SAVOURER! (goûter avec attention et avec plaisir.—BOYER).

they

they feared, in attempting it, lest they also should fall by the hands of these Men-eaters.

" The Wretch passing behind a table seated himself, and called for a glass of brandy.—It was brought him: " Now bring me," says he, " a glass of lemonade."—They gave it him. He then poured the contents of the small glass into the large one, looked at the mixture, and said, " this is not sufficient: Another glass of brandy!" When they brought it he added it to the former; he then took the Heart in both his hands, held it over his glass, twisted his fingers together, closed them, and squeezed out the blood in drops, which mingled with the liquor. When he had expressed from this mass of flesh all the blood that it contained, he took the glass, swallowed *with pleasure* this infernal beverage, struck the glass with a noise on the table, and viewed the Bystanders with fixed eyes, a wrinkled brow, and hair erect. He opened his mouth to shew them the blood with which it was filled, and which flowed in dark currents from either side of it.

" The Cannibal having finished his horrid repast, paid, left the room, and went to rejoin the other ANTHROPOPHAGI, who were *quarrelling for their shares of human flesh*"

More than one Journalist, and particularly the Calumniator PRUDHOMME, have stated that this Wretch, who regaled on the Heart of M. Berthier, was the son of a man whom M. Berthier had killed. This is a falsehood as black as the crime for which it is intended to apologize. Berthier could not reproach himself with the death of a single individual.

Another Monster, who had carried off in triumph a piece of the flesh of Berthier, went into the Coffee-house of the street of St. Honoré, near that of Richelieu, ordered a glass of lemonade, steeped in it this morsel of bleeding flesh—drank

it—and, applauding himself afterwards for his brutal ferocity, asserted that he had never tasted a more delicious beverage.

Was I to make an actual enumeration of those who instigated this Assassination, of those who rejoiced in it, of those who acted as accomplices in it, and lastly of those who have suffered it to be perpetrated with impunity, I should not exaggerate in asserting that One hundred thousand Individuals, Men and Women, were accessary to this crime.

The persons of *superior condition* who have been seen to excite and encourage Assassins form a Catalogue which proves that, in this Age, wherein we so loudly boast of the New Lights which we have acquired *(des lumiéres acquises)* Ferocity is a quality by no means confined to the Vulgar.

"The HISTORICAL SKETCH of the French Revolution" (published by Debrett) records a similar act of Atrocity.—"At Caen," says the Author, p. 204, "M. de Belzunce, an Officer, was murdered with all the cruel circumstances of Cannibalism which Paris "had taught the Provinces." The fact has since been solemnly attested by a French Gentleman now in England, who *was present* at this scene of horror, and actually saw these Monsters devour part of the flesh of this unfortunate Officer.

This instance of French Cannibalism is also referred to by the CHEVALIER BINTINAYE, in a Note on the page of his Observations before quoted.

The following account is given by a gentleman of unimpeached veracity, a relation of General Dillon, who has been recently at Lisle, and was at considerable pains to investigate and ascertain every circumstance relative to and connected with his horrid assassination.

"On the morning of the day in which That atrocious and inhuman Murder took place, a lady who lived with the General was delivered of a child: Even *in this state* a removal was judged absolutely necessary, as affording the only probability of preventing

venting the savage treatment which it was too justly apprehended that she might undergo. This precaution was fruitless; the unfortunate lady was discovered and immediately shut up in a cellar. After she had endured the misery of this terrible confinement for six and thirty hours, without any kind of sustenance whatever, *an Heart* was presented to her, on which she was told that she must either satisfy her hunger or starve.——

——It was the Heart of General Dillon!!!"

The Narrator of the above Fact confirms Fennel's assertion, that a Woman was seen to devour the heart of the Princess de Lamballe.

FARTHER REFINEMENT OF FRENCH CRUELTY.

One of the wretched Victims who suffered at the Conciergerie, a woman, was executed by nailing her feet to the ground, cutting off her breasts, and introducing fire into her body.

A Colonel, whose name was the Count of St. Mart, one of the sufferers at the Abbaye, was first transfixed through the body with a pike, and then constrained to crawl to and fro, on his knees in this dreadful situation for the amusement of his butchers, whose delight it was to behold his contortions and to hear his groans.—The whole number of those who were murdered by the Jacobins with the mockery of Justice on the 2d, 3d, and 4th of September 1792, in the eight different places of confinement at Paris, was One Thousand and eighty-eight.

The instances that have lately occurred in France of people eating the flesh and drinking the blood of their fellow-creatures for the sole purpose for which the savages do the

same, namely, to gratify their revenge over a prostrate enemy, are innumerable.

An English Gentleman who lately resided at Rouen, and who is allied to some of our best families, hearing that his friend whom he had entertained but eight days before at his house, was in trouble, set off to render him service. Arrived at his journey's end, he beheld the corpse of his friend broiling on the embers of his Castle which had been consumed, and the furies that surrounded it tasting his flesh.

Mons. B—— having been deputed by the Section du Contrat Social of Paris, to rescue two persons of the said Section who were confined at the Abbaye for some ordinary offence, and having succeeded (after wading ankle deep in human gore to the bloody tribunal) in convincing the President and the other Judges in this jail delivery, that his clients were neither guilty of the crime of Priesthood nor of Aristocracy, an elegant young man darted from the multitude of victims, and throwing himself at his feet, exclaimed "O, Sir, save my life also!" In an instant he was cut down by the ruffians, and one of them exclaiming to Mons. B—— "You shall now see the heart of an Aristocrat," soon tore it from his heaving breast—then squeezing the warm blood into a goblet which he borrowed from a companion, he first drank of it himself, and then presented the infernal beverage to Mons. B——, who was constrained, through fear, to move it to his lips and to pretend to taste of it.

A Priest, who was flying out of France into Switzerland, after the Massacre of the Second of September 1792, having fallen into the hands of some National Guards in the neighbourhood of Lyons, they first cut off his ears, and then by torments endeavoured to make him eat them.

On the day the populace of Paris were bent to seize upon their King, it is a fact that the bread every where disappeared

out of the Bakers shops, having been bought up in order to render the people desperate through hunger. It was afterwards found in the nets of the River Seine.

The foregoing Relations are taken from the Notes in pages 29, 30, 31, 32 of The Funeral Oration on Louis XVI. pronounced at St. Peter's Chapel in Winchester, April 12, 1793, by the

Rev. JOHN MILNER, F. S. A.
Chaplain to the English Catholicks in that City.

The horrors of the 10th of August 1792 are also said to have been aggravated by acts of Cannibalism. In the St. James's Chronicle a very particular account was given of some facts of this kind, which the Author declared to have been within his own positive knowledge.

Many other assassinations, in different parts of France, are said to have been accompanied with similar circumstances of savage atrocity; and direct evidence can be adduced of some particulars, equally or perhaps still more shocking, which decency will not suffer to be mentioned.

To the foregoing Details I shall subjoin Mr. BRUCE's Narrative of Abyssinians banquetting upon a living Ox: termed by that Writer "*Part of the History of a* BARBAROUS PEOPLE". *As such* I conceive it may be admitted by way of *Under plot*, or *humble Accompaniment*, of the Relations which precede it; and will serve to shew what infinite improvement African Barbarity might derive from the practice of the PHILOSOPHICAL SAVAGES of France, who have so generously undertaken to "REGULATE THE DESTINY OF NATIONS, AND EMANCIPATE THE WORLD from all moral and religious Prejudices as well as Despotism.

"A long table is set in the middle of a large room and benches beside it for a number of guests who are invited. Tables and benches the Portuguese introduced amongst them, but bull hides spread upon the ground served them before, as they do in the camp and country now. A Cow or Bull, one or more, as the company is numerous, is brought close to the door and his feet strongly tied. The skin that hangs down under his chin and throat, which I think we call the dew-lap in England, is cut only so deep as to arrive at the fat, of which it totally consists, and by the separation of a few small blood-vessels, six or seven drops of blood only fall upon the ground. They have no stone, bench, or altar, upon which these cruel assassins lay the animal's head in this operation. I should beg his pardon indeed for calling him an Assassin, as he is not so merciful as to aim at the life, but, on the contrary, to keep the beast alive till he be totally eat up. Having satisfied the Mosaical Law, according to his conception, by pouring these six or seven drops upon the ground, two or more of them fall to work. On the back of the beast, and on each side of the spine, they cut skin deep; then, putting their fingers between the flesh and the skin, they begin to strip the hide of the animal, half way down his ribs, and so on to the buttock, cutting the skin wherever it hinders them commodiously to strip the poor animal bare. All the flesh on the buttocks is then cut off, and in solid, square pieces, without bone, or much effusion of blood; and the prodigious noise the animal makes, is a signal for the company to sit down to table.

There are then laid before every guest, instead of plates, round cakes, if I may so call them, about twice as big as a pan-cake, and something thicker and tougher. It is unleavened bread, of a sourish taste, far from being disagreeable, and very easily digested, made of a grain called Teff.—

It

It is of different colours, from black to the colour of the whitest wheat bread.—Three or four of these cakes are generally put uppermost, for the food of the person opposite to whose seat they are placed. Beneath these are four or five of ordinary bread, and of a blackish kind; these serve the master to wipe his fingers upon, and afterwards the servant for bread to his dinner.

Two or three servants then come, each with a square piece of beef in their bare hands, laying it upon the cakes of Teff, placed like dishes down the table, without cloth or any thing beneath them. By this time the guests have knives in their hands, and the men have the large crooked ones, which they put to all kinds of uses during the time of war. The women have small clasped knives, such as the worst of the kind made at Birmingham, sold for a penny each.

The company are so ranged that one man sits between two women; the man with his long knife cuts a thin piece, which would be thought a good beef-steak in England, while you see the motion of the fibres yet perfectly distinct and alive in the flesh. No man in Abyssinia, *of any fashion whatever*, feeds himself, or touches his own meat. The women take the steak and cut it lengthways like strings, about the thickness of your little finger, then crossways into square pieces, something smaller than dice. This they lay upon a piece of the Teff-bread, strongly powdered with black pepper, or Cayenne pepper, and fossile salt; they then wrap it up in the Teff-bread like a cartridge.

In the mean time, the man, having put up his knife, with each hand resting upon his neighbour's knee, his body stooping, his head low and forward, and mouth open very like an idiot, turns to the one whose cartridge is first ready, who stuffs the whole into his mouth, which is so full that he is in constant danger of being choked. *This is a mark of great favor.*

The

The greater the man would seem to be, the larger piece he takes in his mouth: and the more noise he makes in chewing it, the more polite he is thought to be. They have indeed a proverb that says, "Beggars and Thieves only eat small pieces, or without making a noise." Having dispatched this morsel, which he does very expeditiously, his next female neighbour holds forth another cartridge, which goes the same way, and so on, till he is satisfied. He never drinks till he has finished his eating, and before he begins, in gratitude to the fair ones that fed him, he makes up two small rolls of the same kind and form; each of his neighbours opens her mouth at the same time, while with each hand he puts their portion into their mouth. He then falls to drinking out of a large handsome horn; the ladies eat till they are satisfied, and then all drink together. "Vive la Joye et la Jeunesse!" A great deal of mirth and joke goes ground, very seldom with any mixture of acrimony or ill humour.

All this time the unfortunate victim at the door is bleeding indeed, but bleeding little. As long as they can cut off the flesh from his bones they do not meddle with the thighs, or the parts where the great arteries are; at last they fall upon the thighs likewise, and, soon after, the animal, bleeding to death, becomes so tough, that the Cannibals who have the rest of it to eat, find very hard work to separate the flesh from the bones, with their teeth, like dogs."

BRUCE'S TRAVELS, *vol. iii. page* 301, &c.

No. V.

No. V.

KERSAINT's SPEECH.

The Notes signed "Kersaint" are extracted from the Translation of that Officer's memorable Speech lately published by Ridgway: but it has been found necessary to correct them by a faithful collation with the Original Speech, as given in the Moniteur or Gazzette Nationale. In the last of these Extracts, where the Orator talks of the Treaty to be signed with this Country, the publisher has *prudently* forborn to give any intimation of the place whereon it is to be signed; "*Sur les* Ruines *de la* Tour de Londres;" as well as to notice the significant epithet "*detrompé*," (the English of both which expressions are distinguished by Italicks in the Extract alluded to) for fear, it is presumed, of wounding the *patriotic sensibility* of his Anglo-Jacobin Readers.

No. VI.

HOTTENTOTS, APES, AND ATHEISTS.

The Work of M. Vaillant referred to in the Notes of page 27, has been reviewed by the learned M. de la Métherie and the other ingenious conductors of the "Journal Phy ique." Of Their very curious Comment, upon M. Vaillant's interesting information, together with the text, I shall subjoin a faithful translation, as it affords additional proof of the general prevalence of Atheistical Fanaticism, which although Mr. Sheridan thinks it "*a delicate subject*," has been openly

openly avowed and triumphantly vaunted at various times, and on various occasions by many persons of Republican Eminence besides Mr. JACOB DUPONT in his celebrated speech before quoted in page 13.

" The Author (M. Vaillant) has refuted all that Kolbe has advanced respecting their Religion, &c."

" I have not perceived among this people (the Gonaquois " Hottentots) any trace of Religion, any thing which ap- " proaches even towards the idea of a Being who shall pu- " nish and reward. I have lived a considerable time with " them,—I have been domesticated with them in the bosom " of their peaceable deserts—I have in the company of these " brave people made excursions into very remote regions. " In no part of them have I met with any thing which has " a resemblance to Religion." VAILLANT.

Here we have a grand problem, in the history of the human race, resolved. It has long been pretended that no human society could subsist without religion; that they who would endeavour to obliterate every religious idea were no other than the most perverse of men.—The Gonaquois have no idea of religion, and yet they are the gentlest people upon the earth, and most rigidly observe all the laws of humanity; they are well-disposed, humane, hospitable, generous; their lips enlivened with smiles and gaiety are expressive of the constant happiness which they enjoy. Such is Man as he comes from the hands of Nature—he seeks only to supply his wants. These charming climates of the Torrid Zone which are HIS native country as well as That of ALL OTHER *species of Apes (son pays natal, comme celui de toutes les autres espèces de singes*, &c.) might furnish him abundantly with every thing that is necessary—Why should He be more vicious *(plus mechant)* than the Apes themselves? Why, in order to be happy and to live in society, should he have any more [illegible] for

for Religion than they? M. Vaillant depictures every instant the happiness he enjoyed in these peaceable retreats, and continually regrets the charming moments which he has passed there.—Oh! how infinitely preferable are *these pure pleasures of Nature* to those which we seek to substitute for them in the *social state!*"

LE METHERIE, Journal de Physique—Page 453.
December 1789.

TRAITS OF FRENCH CHARACTERS.

FOR the accommodation of such Readers as will not be at the trouble of exploring the recent productions of French Writers it may not be unseasonable to subjoin a few striking traits of different personages who are indebted for their celebrity, or, more properly for their *notoriety*, to the French Revolution. They may be reasonably allowed to bring up the rear of THOSE WORTHIES, of whom the preceding Stanzas have faintly attempted to touch upon the birth, parentage, education, life, character, and behaviour, &c. Happy the Bard who shall celebrate the *last Dying Speech* and *Confession* of the whole ILLUSTRIOUS GROUPE!!

The Extracts are principally taken from "Le Véritable Portrait de NOS LEGISLATEURS, *a Paris*, 1722." The just title of these Legislators to the compliments here paid them few will be inclined to dispute, and certainly *no one* who has the slightest acquaintance with the original publication, that publication yielding the strongest internal testimony of the Democratic Principles of the Writer, evidently a staunch friend and advocate of the ORLEANS party, who professes to have been, himself, an Actor in the *Grand Scene* which he describes, and ready to make oath of the veracity of his assertions. *See Le Véritable Portrait, &c. p.* 2.

LA FAYETTE.

La Fayette is tall, thin, and well proportioned, with light hair inclining to red, his eyes wandering and gloomy have a sinister character, while his mouth, artificially opened, smiles on all the world: his speech is not inharmonious, but slow, and seems to be always afraid of betraying his thoughts. La Fayette, a Despot in his own family, and accessible to those only who were entirely devoted to him, assumed, amidst the popular assemblies, a tone of modesty and an air of precision carried almost to absurdity. Ever cap in hand to the multitude, although surrounded with a numerous company of Adies-de-Camp, the vulgar were grossly duped by this contrast of pride and meanness, which could not but excite the contempt of men of sense and reflection.

Always preceded or followed by his emissaries who strained their voices till they were hoarse with the exclamation, "Vive La Fayette!" The mob reiterated the cry by inſtinct. The General bowed with condescention, and returned home with the satisfaction of believing himself adored.

"*Le Véritable Portrait de nos Législat.*" *p.* 42.

If La Fayette had been endowed by Nature with any rectitude of heart, or compass of Understanding, he would have endeavoured, from the very first, to have moderated and controuled the furious progress of insurrection; but, on the contrary, he excites, he precipitates, he justifies it:—what shall I say!—He sanctifies it in pronouncing with emphasis this maxim, which will be his condemnation: "Insurrection is the most sacred of duties." (*L'Insurrection est le plus saint des devoirs.*)

Peltier. "*Tableau de Paris*" *No.* 1. *Appendix, p.* 5.

He

He grows daily more abject in his adulation towards the people; with his voice and his pen he thus addresses even the common porters of Paris:—"To execute your orders, "to die, if obedience to your wills demand it; such is the "sacred duty of Him whom You have *condescended* to name "your Commandant General." So abject is the language of *this Eldest Son of Liberty* who hath overthrown a Court for the privilege of creeping in the Streets (*qui n'a renversé une Cour que pour ramper dans les rues*). *Ibid page* 9.

L' ABBE SYEYES.

A profound Metaphysician, naturally endowed with the capability of acting the principal part in the New Organization of the French Government, the Abbe Syeyes was almost *an useless Member of the National Assembly*.

After the night of the Fourth of August, the Epoch of the Abolition of Ecclesiastical Privileges and Tithes, the Abbe Syeyes proved in a most unphilosophical and extravagant discourse, that Interest is the Primum Mobile of Mankind.

The Abbe Syeyes, seated in the Committee of the Constitution, has by no means answered the expectation of his Colleagues and of the Publick. This man, morose in disposition, bigotted to his own opinions, could never accord with his Coadjutors, and appeared to abandon his party.

All the produce which the Assembly has reaped from his talents was a detestable discourse on the Liberty of the Press, and the Plan of a Decree worthy of a Sartine and a Lenoir.

Le Vertcab. Portrait.

BAILLY.

BAILLY.

It is astonishing that we should have scarcely any thing to say of a man who, in the next degree to La Fayette, has shared all the honours of the Revolution, and who was *indebted to chance alone* for the first place of trust, the Mayoralty of Paris, as a recompence indicative of that estimation he little merited.

From the time when he was honoured with the first presidency of the Three Orders united, *the Great Man has disappeared*, and we have seen, in the Mayor of Paris, nothing more than the *passive Tool* of La Fayette, of a corrupt Municipality, and of all the Ministerial Cabals.

Le Veritable Portrait, p. 54.

VOLNEY.

If the Nation bestows a recompence on Individuals, in proportion to the Means which they possess of serving her, Volney deserved her recompence; but if she bestows a recompence proportionate to the *real service* which Men of Talents render her, Volney *ought to refund* all *that he has received.* *Le Veritable Portrait, p.* 75.

BARNAVE.

This young man, in the next degree to Mirabeau, occupied the public attention during the session of the Constituent Assembly. He has been represented with two faces. For my part I have never remarked any other other expression

sion in his countenance than that which was occasioned by the circumstances of the times, accordingly as those circumstances operated on his SELF-LOVE, *the sole principle of his actions.*

Barnave will never possess any real talent; his heart is cold, his discourse prolix, abounding with tautology, amplifications, adverbs, which, appearing to be accumulated in every phrase, only for the purpose of affording the protraction necessary to a sluggish imagination, sufficiently prove that Barnave is no better than the retailer and amplifier of the sentiments of another, and formed to the business of intrigue by a crafty cabal, who have possessed themselves of him from the very commencement of his political career, and will never again relinquish their instrument.

CHAPELIER.

THIS Counsellor of Britanny, known at Rennes for a Busybody, had shaken off the dust of his shoes against his country before he quitted it.

A man of talents, a good Logician, but corrupt, and born with *all the vices* of that description of *persons* which was lately styled "*Good Company.*" Chapelier had too much understanding not to perceive that, in the great Scene which was opening on the publick, Men of Artifice and Intrigue would play the principal part? *He therefore distinguished himself by a direct opposition to the Court, in order afterwards to make with that very Court terms more advantageous to his own interests.*

Le Veritable Portrait, p. 83.

ROBESPIERRE.

General of the Sans Culottes, Enemy of all Sovereignty, intrepid defender of the rights of the people, Robespierre wanted only natural consequence, *Eloquence à la Danton*, and something less of presumption and obstinacy.

This man, nurtured with the *Morality of* Rousseau, has had the courage to form himself upon *his* model. He possessed his austere principles and manners; his savage character and unaccommodating spirit; *he had not indeed his talents*, but Robespierre was, nevertheless, no ordinary man.

Le Veritable Portrait, p. 107.

RABAUD DE SAINT-ETIENNE.

In the infancy of the Revolution, Rabaud wished to distinguish himself, and succeeded; some premeditated and set discourses, well drawn up, procured him success; but from the moment in which Men of great talents came forward, Rabaud was silent. In this he shewed his discernment.

He is not deficient in understanding, nor even Oratorical talent, but he has *little pretensions to character*. His *publications* respecting the National Gendarmery, and the organization of the National Guard, *are destitute of common sense:* he should have confined himself to objects that were familiar to him, and not have been so conceited as to aim at every thing. This is a failing common indeed to men of merit, but *much more so to blockheads*, and posterity, which views things only in their effects, makes no distinction between them.

Le Veritab. Portrait, p. 152.

L'ABBE

L' ABBE GREGOIRE.

ORIGINALLY Curè of Embermenil near Nancy, at present Bishop of Blois by the election of the people, the Abbé Gregoire in the assembly of the clergy, was *the most strenuous combatant against the prejudices of his Order.* He seemed willing to give one sigh to the abolition of the Ecclesiastical Tithes, *but this momentary weakness was speedily atoned for.*

Le Veritab. Portrait, p. 118.

ALEXANDER LAMETH.

OF all those vile instruments of Despotism who are denominated Courtiers, perhaps *the most artful, the most traiterous, the most hateful* was Alexander Lameth.

It was at the very moment in which the Queen had conferred accumulated obligations on his family, that he coolly deliberated on the means of subverting the throne of his Benefactress. Enveloped for a long time in the most profound policy, possessed of too much address to discover himself openly in the commencement of a Revolution to which he was afraid to trust, but of which he secretly directed the springs, it was not until he had rendered himself the chief, and in effect the despot of the Military Committee, that he gave the reins to his ambition. A very indifferent Orator, but a refined Politician, his *forte* consisted in *sowing dissention* among different parties, in embroiling them with each other, in order to manage them afterwards at his pleasure.

The enemy of all domination, *he would himself be the only despot.* For a considerable time he governed the Jacobins under the mask of Patriotism.

Le Veritab. Portrait, p. 87.

TALLEYRAND-PERIGORD.

ANCIEN EVEQUE D'AUTUN.

His country owes to this Prelate a particular acknowledgment on account of his conduct respecting *the sale of National Property, and the Civil Constitution of the Clergy.* He has dared to take his stand between the Church and the People, at a time when the Revolution was not established, and HIS CONDUCT has fixed the wavering measures of those, who, although well-wishers to the interests of the publick, were afraid of venturing too far.

We were in want of Bishops of the old establishment for the purpose of consecrating our Constitutional Bishops; all the French Prelates, even the Archbishop of Sens, had refused their assistance. *He* (Perigord) *has cut the Gordian Knot*, and has afforded his Ministry for this purpose. After these signal services, What has France to do with his GAMBLING, his PLEASURES, his pretended STOCK-JOBBING?

Le Veritable Portrait, p. 145.

This noble Ecclesiastic cannot like many others be justly accused of ingratitude to his Royal Master, as it is well known, that he was advanced to the Prelacy much against the inclination of that unfortunate Monarch, his promotion being extorted by the urgent and importunate entreaty of a dying father, as appears from the following account by the Chev. Bintinaye.

" Who could dare undertake the apology of the Bishop of Autun, the name or sight of whom is sufficient to convey an idea of the most abject turpitude and the blackest perverseness; Him, of whom the deceased Mirabeau asserted,

" For

" *For lucre he would sell his soul, and he would be in the right, for* " *it would be exchanging Ordure for Gold.*

We can however exculpate him from the charge of having *purchased* his Bishoprick. Every body knows that the King had resolved never to make him a Bishop, and that the royal resolution yielded to the prayers of a valued and dying father, who had been deceived by his hypocritical promises of reformation. *Obs. du Chev. Bintinaye.* Pages 73, 74.

M. CONDORCET.

——————*fronte politus,*
Astutam vapido servus sub pectore, vulpem.

PERSIUS, *Sat.* 5.

The place of Secretary to the French Academy before it belonged to M. Condorcet, was held by M. GRANJEAN DE FONCHY, a respectable character, in the decline of life, and in moderate circumstances.

A person of learning and opulence, deceased, had bequeathed a sum of money to the Secretary of the Academy, besides a pension of 1200 livres, as an augmentation of the salary of his office. Of this bequest M. Condorcet and some of his very intimate friends had the earliest intelligence, while the party concerned, was wholly ignorant of the matter. *Under these circumstances* a treaty was entered into and *very expeditiously concluded* with M. De Fonchy, for the purchase of his place, which he resigned to M. Condorcet, who possessed himself of the bequest and pension, and who graces at this hour, the post which he acquired with so much ingenuousness and liberality.

He had a principal share in bringing to Paris the Assassins who were dispatched from hence to murder his pupil and benefactor, the Duc de Rochfoucalt.

BRISSOT

Was known before the Revolution. by the name of Brissot de Warville. He was the confident of La Motte, who was executed in this country as a spy. He so frequently mistook his Neighbour's pockets for his own, as to occasion the proverbial application of the the word *Brissoteur*, to a Pick-pocket. Flower *of the* Jacobins.

M. Brissot was, a few years since, well known to some of the Police Officers of this country as a *pick-pocket*; but upon their endeavouring to obtain a more intimate acquaintance with him, he withdrew to France, &c. *Fennel*, p. 430.

ARCHBISHOP OF SENS.

The Archbishop of Toulouse, who became Archbishop of Sens, Cardinal of the name of Loménie, afterwards Apostate, afterwards Nothing—the most rapacious, and at the same time the most incapable Minister that ever existed. It is a circumstance unprecedented in all countries of the globe, even in Constantinople, that, in so short an administration, one man should have monopolized so many favours, should have accumulated so much wealth, and given so many proofs of folly and immorality.

Note in Page 27 of La Vie de Louis XVI. par M. de Lon n.

With the advancement of the Archbishop of Toulouse, afterwards Archbishop of Sens, to the Ministry, commenced the misfortunes of France, &c. Page 79.

It was under his administration that Lettres de Cachet resumed their empire. Page 80.

It

It was under *his* administration that people began to talk of doubling the numbers of the Third Estate, and of confounding the orders of the States General. Page 86.

The Archbishop of Sens imagined that One Sole Assembly, whose deliberations were decided by the votes of individuals, and which was balanced by no counterpoise of authority, would be the sport of his intrigues and the prey of corruption. He expected to establish despotism upon the ruins of the pillars of the Throne.

The patriots in their turn, have pardoned his excesses, as a recompence for his *zeal against the Clergy*, the Nobility, and the Parliament; and the the tyrant of 1788 is returned in peace to France, since the period of the Revolution. He has taken the *oath of Apostates*, and is become the favourite of Democrats. It must also be observed, that many first-rate patriots of the Assembly, had been the supporters of his administration. Many are known for such, as FORET, GOUPEL, KERVELEGAN, CHAMPEAUX, &c. Others who were not known, were deterred from attacking him, for fear he should develope their real principles.

To demonstrate to all the world that truth of which I myself have evident perception—that the Archbishop of Sens is the *primary* and *principal Author of the Revolution of France*—it would perhaps be necessary to dilate consideravly, to assemble and collect a multitude of particular facts which should unmask his secret intrigues.

But this trouble may be spared—In the month of March 1790, he has dared to *boast*, in the pulpit of the Cathedral, in the face of a numerous audience *of all such I have reproached him.*

These are words which the Pope has made use of in speaking of this Fact.

" *Vix enim Cardinalis, exul atque extorris a solo patrio, inchoatum crescentemque vidit Gallicani Conventus operâ* ILIAM RERUM CONVERSIONEM, *quam nobiscum ignorabant omnes* PER EUM IPSUM. *ministerii sui tempore,* DESIGNATAM ET PARATAM FUISSE, *nullâ morâ interpositâ se contulit ad ecclesiam suam cathedralem Senonensem; ibique, mense Martio anni* 1790, *veritus minimè est sermonem coram omnibus habere, et* NOVAM RERUM IMMUTATIONEM PLURIMA LAUDE CUMULARE, *eo usque ut eidem condendæ se aliis incitamento fuisse gloriatus sit.*"

Observations du Chev. Bintinaye. Pages 87, 88.

SAINT MIRABEAU.

CANONIZED AND UNCANONIZED.

MIRABEAU was, through life, *the most immoral of men.* A bad son—an execrable husband—a brutal lover—an imperious master: His character sometimes loose, sometimes severe; had in it no fixed principle of action.

Le Veritable Portrait, p. 12.

Mirabeau, in the space of one year, paid debts to a vast amount, made purchases of land, of moveables, of a very valuable library; he lived in great state, even his pleasures although not of a refined, were of a very expensive sort; and as he neglected no kind of trick to gain popularity, he distributed alms in abundance *without being either humane or devout.* From what source could He derive his unthought of Opulence! He who, prosecuted by his Creditors for the space of eighteen months, commenced his political career by swindling 18,000 livres from La Fayette. This honourable exploit of the Great Mirabeau is detailed in the Note at the bottom of page 17, as follows:

La Fayette,

La Fayette, not content with having enlisted in his pay an army of spies and mercenaries, to applaud him wherever he should appear in public, wished also to *purchase* MIRABEAU. Well acquainted with his necessitous circumstances, he made him an offer of 24,000 livres. Eight days were employed in concluding the bargain. During this interval La Fayette's trusty friend, Talon, procured the money, and tendered it, in the General's name, to Mirabeau, Talon himself being ignorant that a banker had already engaged to advance the sum; Mirabeau lost no time, gave Talon the meeting at seven o'clock, and having taken the money, he stepped into his carriage, and driving off with expedition, received a consideration of equal amount from the banker.—This *little voluntary mistake* was rectified at the expence of the Civil List, which re-established cordiality between the several parties. Page 17.

M. EGALITÉ.

HERE you have the implacable Mover of all the insurrections, of all the calamities which have devastated France. When the whole Universe denounce and condemn him, shall I, by an unmanly silence, suffer the Assassin of my Sovereign to reap the fruit of his crimes in peace? No.—My grief shall be indulged without restraint, since his hatred was without pity. Ah! of what import is it to me at this moment that Providence, to terrify mankind, distinguished his birth by its proximity to the Throne! He who poniards my Master, is no Member of his Family. Here the blood of the Bourbons forfeits every title to regard. ORLEANS falling from one abyss of guilt to another is self-sentenced, is self-degraded. He was willing

willing to level himself with Ruffians that he might be intitled to command them. He has descended from that rank in which Chance had MIS-PLACED him.—He has not abjured his name—he has resumed it—his birth was evidently an error of Nature; an error which she will eternally regret. Unnatural Son, he could never pardon the virtues of his Father: Barbarous Husband he tyrannized over the purest virtue, over a mind of the most elevated stamp; he himself was not ashamed to denounce to the Convention this unfortunate Princess, whose only error was her esteem for him. A Father, the corruptor of his Children—the Executioner of his Posterity, he sacrificed to the projects of his hatred the very existence of his descendants. A Prince, the enemy to the Throne: a Gentleman, the destroyer of the Nobility: A Citizen, he overwhelmed his native land with ruin, he sold his Country and its powerful Master, and made the Laws subservient to his interest. In each several relation of Subject, Friend, Parent, and Husband, treacherous and perfidious.—to consummate his infamy, nothing remained for him to perpetrate but the butchery of his Sovereign, his Father, his Benefactor. Dishonour to thy name—Scourge of my country—all Nature revolts against thee—The Universe no longer yields thee an asylum.

Dread your Accomplices, dread the remorse of your own conscience, dread a people whom you have abused. Mankind pursue you, and Eternal Justice impends over you.

La Vie de Louis XVI. par M. de Limon. Pages 55, 56.

The following Extract from CHRISTIES LETTERS on the Revolution of France is given verbatim, *(those trifling variations excepted which were necessary in order to make it English)* and is part of the "ADDRESSE AUX PROVINCES," which had

had a very considerable circulation in France.—It contains some STRIKING TRAITS OF CHARACTER, which, although they appear to excite the patriotic indignation of THE LETTER WRITER, who is pleased to consider them as a sufficient incitement to, and vindication of Massacre, yet as they convey facts UNCONTROVERTED to this hour, I shall not hesitate to insert them as a postcript to the preceding chapter of Republican Worthies.

'I shall give you a specimen of the manner in which some of the principal Members of the Assembly were characterized in the famous Addresse aux Provinces, ou examen des operations de l'Assemblée Nationale.'

"Whom, I ask, have you chosen as Your Representatives —Whom but a paltry *Robespierre*, who was never known at Arras but by his ingratitude to the Bishop, to whom he was indebted for his education.

"A *Mirabeau*, escaped from the Gallows, but not from infamy, and whose very name is become an abomination.

"A *Prince*, who was never known among you but by his gluttony, his love of money, and his indifference to the opinion of the public.

"A *Pethion* de Villeneuve, in whom you have never been able to distinguish any thing but the confidence of folly, and who (a vile instrument of factious men) resembles the Criers of a fair, stationed at the doors of theatres to make a noise whilst the farce goes on within.

"A *Barnave*, an insolent, ignorant coxcomb, in whom talents supply the room of principle and morality,—in a word, what one calls a *Droll*.

"An *Abbe Sieyes*, whom you have seen dishonour himself at the Assembly of Orleans, and who, after having tried in vain every method of making his fortune, is come to confound all conditions, in order that he may rob and plunder amidst the disorders.

"A *La*

" A *La Borde*, rich by means of Forty Millions stolen from the state, the financier of the Archbishop of Sens, and *then* the most faithful supporter of despotism ; but who after having enriched himself with the slaughter of the unfortunate, wishes (for his own sake) the destruction of those ranks into which his Wealth alone could not procure his elevation.

" A *Gouy d' Arcy*, who has not been able to escape contempt even in THIS VILE ASSEMBLY."

Christie's Letters on the Rev. of France, p. 132.

Upon the circulation of this *libel* Mr. Christie founds his justification of the Sanguinary French Revolution---Such are the ABOMINABLE TRUTHS TO BE ANSWERED ONLY BY THE DAGGER.

COUP DE GRACE,

OR

GRACE FOR THE GRACELESS.

As I have begun this little Work with an Address to the Association at the Crown and Anchor Tavern, Impartiality induces me to conclude it with a short Suggestion to another Society under the same Roof.

The Friends to the Freedom of the Press, have lately determined to persevere in eating and drinking, and to make free with their own Constitutions, as well as the Constitution of their Country. The question was carried against the dissent of a single member, Mr. Noel Edwards, whose qualms of conscience on this occasion may probably save him many more serious qualms. This proceeding of the Society, it must be confessed, is not exactly conformable to the rule of St. Paul, who rather than a weak Brother should perish, declares, that *he would eat no flesh while the World standeth.* However as they have not yet publickly resolved to establish true freedom of thinking and writing, by the suppression of that false, scandalous, and malicious Libel on French Politicks and Philosophy, commonly called The Bible, it is probable, they may be contented for the present to pass for Christians: I beg leave therefore to hint to them the propriety and decency of prefacing their future dinners with a grace.

There is an Old Form so admirably suited to their views, that I trust they will think me entitled to Honourable Mention in their *Procès Verbal*, for pointing it out to their Notice. It is the Form which was used by Mr. Erskine's Noble and Royal Ancestors, when (according to his brother, Lord Buchan) *they made Porridge Pots of their Helmets, and Ladles of their*

their Basket-hilted Swords. And as that learned Gentleman's ancestors are, next to himself, the principal objects of his thoughts, I am certain it must gratify him beyond any thing —except his own reports of his own speeches. Indeed it cannot fail to give a patriotic edge to the appetite of his worthy compatriots, *the noble friend of Brissot*, and other brilliant *Northern Lights* of the Society, to whose ears it must come peculiarly recommended from the *friendly* lips of their Chaplain, the Reverend JOHN HORNE TOOKE.

"LORD! TURN THE WORLD UPSIDE DOWN, THAT CHRISTIANS MAY MAKE BREAD OF IT!"

Pennant's Hebrides, p. 399.

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R. B. SHERIDAN, Esq.

PERHAPS no single object of biography ever presented itself possessing so many claims to admiration and attention as Mr. SHERIDAN.

Very few indeed, have SINGLY that energy of mind, that vigour of intellect, to which every thing gives way, which by its own efforts, without any sacrifice of time or pleasure, has smoothed the road to fame, rectified the injustice of custom in the distribution of wealth and honors, and asserted it's own irresistible claim to pre-eminence.—Nature has been almost uniformly a niggard to mankind in her destribution of *superior* talents; profuse in *useful* mediocrity, which serves all the *common* purposes of life, she is very parsimonious in displaying the admirable sublimity of mental *great-*

neſs; like the dazzling comet, tranſcendent genius blazes but ſeldom on the world, we are not often aſtonished by its brilliant irradiations; it is rather venerated like aſhes in an urn than valued as an exiſting gem—detraction will not let it live.

For three generations the family of Sheridan have been conſpicuous in the annals of celebrity. His grandfather was the intimate friend and favourite of *Swift*, the companion of his leiſure, the depoſitary of his confidence, and the imitator of his wit; his father was the corrector of the Engliſh accent, the guide of foreigners in the attainment of our language, and univerſally acknowledged the beſt declaimer of Engliſh in his day; he was a conſiderable time manager of the Dublin theatre, which the animoſity of party compelled him to quit, but in London, both as an actor and a public lecturer, he found emolument and fame.

The mother of Mr. Sheridan had alſo conſiderable literary reputation, derived from ſome plays, novels, and other works, which poſſeſs great merit.

Mr. Richard Brinſley Sheridan was born on the paſſage from Dublin to Holyhead, about the year 1750.

He was educated at Harrow.

The maſter of ſuch a ſcholar might from hence alone be called of note, but he needed no circumſtantial recommendations, he was Dr. Sumner, whoſe claſſic reading, equal to that of any of his cotempories, was exceeded only by his taſte, and whoſe colloquial powers were yet better than either; as elegant as *Heath*, as ingenuous and almoſt as liberal, he was more ſtrenuous and enterpriſing, ſearched better into character, and knew better how to command it; with the diligence of the Weſtminſter SMITH, he combined the hilarity of the Eton BERNARD.

With ſuch a maſter, and ſo ſeconded as by PARR, now of ſuch fame for eloquence and latinity, what was not to be expected? and what was not done? the preſent narrative is to ſay, they *ſchooled* Mr. Sheridan.

Some of the fineſt openings in this extraordinary character may be retraced ſo far back as that time; he had then the enlightening power

of ſuperior fenſe, a generous diſdain of all that was ſelfiſh and petty, he ſeemed better than moſt boys to meaſure his ſtrength, and know how to accompliſh his deſires.

In his *ſchool exerciſes* his Latin verſes, very properly from the inſignificance of the purſuit, were the worſt; his Engliſh proſe, as properly to be cheriſhed for its importance, was the beſt; but none of thoſe exerciſes are now remembered, and on the whole, though he had then the *credit* of genius, he was *diſcredited* by the negligent uſe of it; he could have done *any thing* he would, but, would have done *nothing* if he could.

It is odd enough, and in a time of omens, it had been deemed auſpicious, that his laſt effort at ſchool was a public ſpeech, and to the *Senate* too;—what Shakeſpear has ſet down to ANTHONY; this was much celebrated at the time. Here too it is remarked by a ſchool-fellow, now at the writers' elbow, that he was always fond of acting plays, and ever buſy in managing the preparations, ſcenery, &c. for their performance.

When he left ſchool, his predicament was full of peril; his father's chief ſupport was that moderate allowance which *literature*, ever befriended by LORD BUTE, had got him from the crown; he was unable to ſend his ſon to college, or indeed to ſupport him ſufficiently out of it.*

The world was before him with all that woeful width of drearineſs, when in all before him, a man can ſee nothing he can call his own,—what therefore was to be done?† but what he could do

* Mr. Sheridan's father introduced him at Bath with a view to aſſiſtance in his *readings*, where the following ſtory is told of him; the father, knowing the ſon's excellence at declamation, had cauſed his name to be inſerted in the advertiſement of his own reading; the youth mortified at this ſuppoſed degradation of education and character, went to the printer, and menaced him with chaſtiſement, if he ſhould ever again make free with his name, and the printer remembering the wholeſome advice of the old adage, *in propria pelle quiſque*, omitted it, and to this circumſtance is imputed the ſubſequent miſunderſtanding between him and his father: this anecdote at leaſt ſerves to ſhew Mr. Sheridan's ſpirit, and the opinion he entertained of himſelf.

† Complaints of the ſlow rewards of eminent endowment have been frequent, long and pathetic; reams of paper have been moiſtened by the wailings of neglected literary abilities: indeed

for himſelf! all intellectual advance ſeemed hopeleſs—moral failing, was too probably not a little to be feared—all unhappy tendencies bore hard upon him from *without*, that they were encountered was his lot, that they were overcome is to the everlaſting fame of all rare energies *within!* his vigor

of argument or reply I ſhall produce and exult (ſays an elegant writer,) while I produce the member for Stafford, who after ſurmounting the obſtacles of unpleaſing form, narrow fortune, peculiar paternal ſituation, miniſterial frowns, and unpopular, but I truſt and believe a miſtaken opinion of his principles, has attained a pre-eminence which enables him to meet on even ground the proud poſſeſſors of hereditary honor and wealth; while to crown his triumphs, ſoothe his ſorrows, gild the ſtorms, and ſhare the ſunſhine of life, heaven bleſſed his love with one who united harmony with ſentiment, and ſofineſs with good ſenſe; wit, worth, and beauty ſhall long lament the early death of this amiable woman, to whom Mr. Sheridan did not know how much he was indebted, till deprived of her intereſting ſociety; without this friend, companion, counſellor, and guide, I am perſuaded he never would have overtaken or retained the favorite objects of his purſuits, in literature, connection, and ambition. The following lines were once juſtly applied to Mrs. Sheridan's influence on her huſband.

Hope breathed forth theſe faſcinating ſounds,
Friendſhip and honor ſoon ſhall heal his wounds;
The voice of nuptial love reforms his plan,
And moderation forms the future man.

and capacity muſt have had many hard trials—his ſenſe of reſponſibility and conſcious ſtruggle for uprightneſs, muſt have gone through very many more!

Talents *ſuch as his* can never be in want—literary amuſement and inſtruction are in ſuch demand that he who can furniſh either, with *ſuperiority*, may be ſure by daily labour to eat his daily bread.

What might have been the expedients in this caſe are eaſily to be imagined; that they were at times ingenious, need not be doubted. I ſhall affirm alſo they were FAIR; *for if any one of them had happened not to have been ſo, who would not have heard it every where bruited abroad?*

THE RUFFIAN WITHOUT A NAME, too abject to write, and too timorous, had ſold the tale to pamper his hunger, or told it, to glut his malignity.

No ſuch thing—with gallantry that no obſtacle could divert, with honor that was never ſtained, and with activity that nothing could tire; HE FORCED HIMSELF UP BY HONEST ARTS, not enough valued, becauſe not enough known. Probably with much honorable ſelf-denial in private, but with no dimi-

nution of the expedient ſhew, and gratifying acts of a gentleman!

With ſcarcely enough for himſelf, he found means to ſpare not a little for others, unaſked and without any claim for aſking, but diſaſter that was blameleſs—he gave poor DAVIES, the bookſeller £20—if this was not virtue, where is virtue to be found? they who are now thought ambitious of fair intentions muſt be doomed to droop over their own conduct, and look for ſelf-approving impulſes in vain.

Thus he went on reſpected and reſpectable, till his extraordinary merit met ſome of it's requital from the hand of Mrs. Sheridan*; the greater part of his time was ſpent at Bath, where his heart became ſuſceptible of the attractions of Miſs Linley, daughter of Mr. Thomas Linley, the Compoſer, who had crowned thoſe gifts which nature, with a laviſh hand, had beſtowed on his daughter, with every advantage reſulting from a thorough acquaintance with that ſcience, whoſe attribute it is "to ſoften rocks, and bend the knotted oak." He married this lady whoſe reputation he had vindicated with his ſword, and whoſe amiable

* Mr. Sheridan has lately entered the married ſtate a ſecond time, by an alliance with Miſs OGLE.

qualities he long conſidered an ample recompence for the wounds he had received as her champion. The powers of her voice have been deemed above all praiſe; yet the faſcination of her voice never ſurpaſſed that of her face, and the charms of both were rivalled by thoſe of her mind. Her beauty and talents procured her the diſtinguiſhed title of the MAID OF BATH. With this lady he enjoyed as complete happineſs as the lot of human life allows. If the wants *of the day* ſometimes preſſed upon them, they were forgotten in the abundance of *to-morrow;* and if the circle of their acquaintance was limited, their own fire-ſide and converſation afforded them enjoyments which few can *taſte*, but which all might ENVY. This match was in fact every way agreeable in itſelf, but which has not been enough noticed for the more agreeable uſe he made of it; they who knew how to look into the deeds of men, and there ſaw his magnanimous diſdain of money,* diſcerned at once what was to

* It could not however have happened in any other country but England, that a young man, the ſon of a player, who was born to no inheritance, who acquired nothing by marriage, who had never followed any profeſſion, and who had not been a gameſter, ſhould refuſe, though in very diſtreſſed circumſtances, to let his wife ſing at a royal concert, and at an enormous ſalary, becauſe it would depreciate his character as a *gentleman.*

follow—that he acted from a conſcious certainty of ſuperior powers, and a determined purpoſe to puſh them to objects of all others the moſt becoming.

THAT this *gentleman*, after having written a ſucceſsful piece or two at one Theatre, ſhould find the means of raiſing ſufficient ſums of money to become the purchaſer of a conſiderable ſhare of another, and afterwards the chief proprietor of a third.

THAT this *Author and Manager*, having by the ſucceſs and merit of his productions, eſtabliſhed his character as a man of wit, and made an acquaintance with the faſhionable world, ſhould live in a ſtile of elegance and expence, that would ſoon beggar a large fortune.

THAT this *man of faſhion*, being ſo embarraſſed as not to find the moſt common credit, and apprehenſive even of fatal inconveniences to his public property, ſhould deſert the comic muſe for politics, contrive with his laſt guinea to get elected into Parliament, and ſet up at once for an active politician, exclaiming againſt ſtateſmen and miniſters, and boaſting the loudeſt zeal for partriot integrity and public virtue.

THAT this *Senator*, after having been black-balled at ſome of the faſhionable clubs, having no money to loſe, and being an object of diſlike to ſome very reſpectable members of one of thoſe ſocieties, ſhould be able to prevail on men of rank to procure him admiſſion.

THAT this *member of B*—— living himſelf in defiance of all economy, ſhould become an œconomiſt for the nation.

Nothing occurred remarkable till his comedy of the RIVALS, when his unforced withdrawing of the play after the firſt night ſhewed a ſacrifice of probable profit to fame, that aſſerted his mental bravery on one ſide, as much as his affair with Mr. MATTHEWS proved his perſonal courage on the other.

Initiated into the notice of the world as a dramatiſt at a very early period, he even then ſoared far beyond every competitor; his dialogue poſſeſſes all the wit of *Congreve*, the eaſe of *Vanbrugh*, and the ſtrength of *Wycherley*. His Characters are drawn in the deep and diſcriminating ſtyle of *Johnſon*. His fables have the moſt moral and wholeſome ſatyrical tendency; nor is there in his whole writings, one ſingle obſcene expreſſion or double *entendre*, to tinge the cheek of modeſty with a bluſh! how few men of genius are there who can boaſt this enviable excellence! but his fancy being a rich inexhauſtible golden mine, he had no occaſion to debaſe it by ſuch groſs alloy.

Such a little progreſſive biographical hiſtory is peculiar to old England, a country favourable above all others to adventurers of genius. Did he poſſeſs the wand of *Midas*, or the Lamp of *Aladin*, or had he attained the long fought ſecret of the *Philoſopher's ſtone*, what could he have effected more than he has done?

With the firſt receipts from that comedy, he went to Wilkie in St. Paul's Church-yard, and bought a ſet of law-books, with a determination, which he might eaſily have kept, of being ſecond to no man in Weſtminſter-hall.

WYCHERLEY has obſerved, that *Littleton* and the *Muſes* cannot reſide in the ſame head, it cannot therefore be a matter of ſurprize, that Mr. Sheridan, who was paſſionately addicted to the latter, ſhould cultivate but little intimacy with the former; his proficiency in the ſtudy of the law, was ſo inadequate to the expectation formed from the vigor of his mind, and ſtrength of underſtanding, that in time he was induced to conſider the purſuit as deſperate, and give up the ſtudy; ſimilar failures in men, who have afterwards been celebrated for the brilliancy and eminence of their talents, have produced in the vain and in the idle, an opinion that the ſtudy of the law is degrading to a man of genius or lively imagination, but in this they err grievouſly; that ſome men, under the impulſe of particular genius, have been diſcouraged, at the drudgery, of which dulneſs is capable, and have fled affrighted from the neceſſary introductory ſtudy required to form an able Lawyer, we are ready to admit; amongſt theſe we hear of

Congreve, *Colman*, *Sheridan*, and ſome others; but we hear nothing of the numbers whom indolence, incapacity, irreſolution, and the vanity of following ſuch great examples, have led to a ſimilar deſertion, whom obſcurity and penury have taught to lament their error. In fact the man who abandons the purſuit of a profeſſion he has once elected, takes upon himſelf a moſt dangerous reſponſibility; if the event be not extremely favourable both to his fame and fortune, he incurs the cenſure of all the world, and can hardly eſcape the ſtings of ſelf reproach.

What fame followed Mr. Sheridan's other works, and how that fame ſecured him in the *Patent*, is too well known to be repeated. Of true celebrity, on the gratification of wit, and the triumph of *virtue*, who has had more? who can help envying him the *beſt verſes* of the time, and the moſt *intellectual comedy** in exiſtence!

* The plan of the School for Scandal, however is evidently borrowed from *Fielding's* celebrated novel of Tom Jones--*Charles* and *Joſeph Surface*, are *Tom Jones* and *Blifield*, with the varniſh of modern manners. Mr. Sheridan, ſaid a lady, is a fool if he pays a bill, (of which, by the bye, he is not accuſed) of one of the tradeſmen, who receives his comedy with ſuch thunders of applauſe; he ought to tell them in the words of Charles, *that he could never make juſtice keep pace with his generoſity*, and they could have no right to complain; however ſevere the

It is a prouder boaſt, but not leſs ſtrictly true, that *hiſtory* lies in wait for his SPEECH, as the moſt *tranſcendant effort any hiſtory can call its own!*

Yet after all, what are *words* when there are *deeds?* who has done more where ſo little was to be expected? who has been ſo praiſe-worthy, under circumſtances ſo dreadfully conducive to blame? never, it is well known, with more money than wit, and always with leſs œconomy than either, *his* is the *ſingular praiſe of refuſing twice*, three thouſand pounds a year.

In the firſt inſtance, when he, with unexampled refinement, deemed his wife's accompliſhments

ſarcaſm may appear, the inference is juſt; our author has in a maſterly manner blown up and expoſed the covered ways, the mines and countermines of hypocriſy, cant, ſelfiſh planſibility, and cunning; but I fear he has put to flight, at leaſt out of countenance, a due attention to the common duties of life, decent deportment, purity of manners, and regularity of conduct; in a word, or rather his own words, he has *damned ſentiment*, and brought into diſcredit and ſuſpicion that appearance of morality and ſerioufneſs, which has been pronounced the ſoil for every virtue, and which however at times, it may have ſerved to diſguiſe the baſe purpoſes of fraud and duplicity, was the nurſe of religion, and in a thouſand inſtances, highly ſerviceable to the intereſts and convenience of ſociety.

in art too precious to be ſold, and in the ſecond, when true to principle and party, he diſmiſſed with diſdain the ſuggeſtion of ſelling himſelf!

Mr. Sheridan is equally the favourite of nature and accident.

His birth is noble! for he was born of people who had talents. His *accompliſhments* are more ennobling, for he owes them chiefly to himſelf.

Other people know what it is to *feel* magnanimity; he has been enabled moſt enviably to *ſhew* it.

When is good fortune ſo enviable as when it can be changed for ſomething better?—what is better here—better even than the friendſhip of Mr. Fox—the admiration of them who know how to admire, and the praiſe of the praiſe-worthy, is the ſelf-depending bliſs inſpires the whole ſpirit of man, where he *finds* he has fame, and *feels* he deſerves it.

Men of great genius feel conſcious, that whatever their attention can attract, their minds can embrace; no purſuit in life, however difficult, can deter them when excited by ambition, when

ſtimulated by emulation. Thoſe groſſer ſouls that crawl up like the toad, into a niche in the temple of fame by long perſeverance, and the moſt painful plodding, they ſoon outſtrip. Their career is rapid, aſtoniſhing and ſucceſsful; the million wonder at their ſwiftneſs; their ſuperiors in birth and fortune are amazed at their progreſs; in vain they attempt to trace their courſe; in vain they ſearch to find the period at which they were left behind; the genius ſtill purſues his flights like the voyager in air, while the *dullard* remains fixed below, diſconcerted by the greatneſs of his daring, and diſheartened from purſuing the ſame path, by the immenſity of his diſtance.

When *Thalia* had yielded our genius all her charms, when even the neglected and ridiculed *Melpomene* was panting to embrace her agreeable traducer, he unkindly deſerted the one, and avoided the other. *Satiated* with ſuch eaſy conqueſts, he aſpired to objects much more ſplendid, though perhaps not more ſolid; his deſertion was lamented by all the lovers of the Drama, and his new purſuit ſneered at by the envious and near-ſighted. They did not conſider that the man who could tread the moſt difficult path of genius with eaſe, grace and dignity, was completely qualified to walk

in an inferior path, only more dignified by the noble ſplendor of the company.

To the ſagacity of Mr. Fox, we are indebted for Mr. Sheridan's introduction into *political* life.

On Mr. Sheridan's entrance into Parliament, he had many obſtacles to ſurmount, many points of knowledge to acquire; but the quickneſs of his comprehenſion, the acuteneſs of his penetration, and the depth of his underſtanding, joined to the never ceaſing ardour of his mind, ſoon overcame every difficulty. His maiden orations breathed modeſty and diffidence, but preciſion and point; when once or twice perſonally attacked, however, he chaſtiſed the ill-mannered petulants by the moſt keen retorts; the hoarſe ridicule of the majority was their puniſhment. There are a ſet of human curs in ſociety that growl and ſnap, like houſe-dogs at every gueſt, as if all but themſelves and their partizans were only intruders. Of this ſpecies was his Grace of Grafton, when Lord Thurlow took his ſeat in the houſe of Peers; his Lordſhip did not wound the Duke with more well-timed ſeverity than Mr. Sheridan wounded his aſſailants; the only difference was in the mode of handling the weapon; Lord Thurlow knocked

his Grace down with the butt-end of his whip, Mr. Sheridan excoriated the Premier with the feather of the laſh.

In Mr. Sheridan's rapid acquirement of political knowledge, he wanted thoſe favourable family aids, which ripened Mr. Fox, Mr. Pitt, and the late Lord Lyttleton, into Stateſmen, almoſt by the time they reached maturity. Genius, judgment, attention, recollection, and perſeverance, he certainly commanded; although he poſſeſſed not their early information, which nearly equalled intuition; how eaſily is knowledge obtained, when the mind is green, when opportunity and deſire are great, and when the manners are ſcholaſtic? If youth be gifted with all the political wiſdom of age, it muſt be generally through the medium of ſuch great mentors as a Chatham, a Holland or a Lyttleton; Mr. Sheridan is a rare and and wonderful exception—he ſtands alone.

Mr. Sheridan ſoon proved his ſuperiority in parliament, where he diſplayed without embarraſſment thoſe talents which have raiſed his reputation to the higheſt pitch; equally expert at a regular charge, or an unpremeditated reply, he rendered himſelf terrible to the opponents of

his colleagues, by that vigor of mind, extent of information, and brilliancy of eloquence and wit, which penetrated their concealed views, expoſed their fallacies, and by unexpected flaſhes and retorts overwhelmed them with confuſion, and expoſed them to the deriſion, not only of the houſe but of the public.*

The Shelburne adminiſtration was ſoon obliged to give way to the great abilities by which it was oppoſed.

* The ſingular felicity of Mr. Sheridan's alluſion to the character of KASTRIL, in the ALCHYMIST, in reply to an obſervation of Mr. Pitt, in which he illiberally alluded to his dramatic efforts, is an eminent inſtance of the cauſtic ſeverity of his manner, *and* in the probationary odes for the Laureatſhip, Lord Thurlow is made much in character to exclaim—

" Damn Sheridan's wit,
" The terror of Pitt, &c."

In the attack and the defence the *angry* boy exhibited the moſt imbecile inferiority of genius; he ſubſtituted ſpleen for irony, verboſity for argument, and ſcurrility for wit; the houſe ſmiled at his defeat, becauſe he moſt wantonly and unprovokedly began the aſſault; he has ſince however, always *tacitly* acknowledged his overthrow, by evading all perſonalities againſt his conqueror; this ſhews the utility of correction, and his docility to amendment, while it has added to the laurels of the victor, has improved the politeneſs of the vanquiſhed.

Mr. Sheridan, in April, 1793, was promoted to be ſecretary to the treaſury, under the Duke of *Portland*, but in this ſituation he had little opportunity of diſplaying his abilities, except in defence of Mr. Fox's celebrated India Bill.

From this time Mr. Sheridan has been doomed to labor in the unprofitable field of *oppoſition*, in which he has been conſtant and indefatigable.

The progreſs of his life from henceforward is marked only by the exertion of his talents in parliament.

In the ſeſſion of 1785 he made ſeveral happy ſpeeches, particularly on Mr. Pitt's tax on *perfumery*, and on the celebrated *Iriſh propoſitions*; the former is no leſs remarkable for the brilliancy of its wit and poignancy of its terms, than the latter for its depth, ſolidity and force of argument.

The following year he brought forward a motion on the ſubject of finance, in which he diſplayed the union of mathematical preciſion and rhetorical elegance, almoſt without a parallel.

But all the fame he had hitherto acquired was as nothing in compariſon with the very celebrated ſpeech he made in parliament in 1787, when he opened the third article of the impeachment againſt Mr. Haſtings, on the ſubject of the puniſhment inflicted by him on the princeſſes of Oude, for rebellion; the duration of this ſpeech was five hours and three quarters, in it were exhibited all the oratorical efforts the human mind is capable of ſuggeſting; its pathos drew tears even from thoſe inclined to ſcreen the ſuppoſed delinquent from trial; its energy invaded every breaſt, and conjured up every ſenſation the orator wiſhed to excite; its happy turns of wit gave relief to its more ſolemn parts, and calmed the minds of the too powerfully agitated hearers; it produced thoſe enlightened plaudits which reſult from ſatisfaction, conveyed to the minds of the intelligent. To give adequate praiſe to this admirable ſpeech demands talents little inferior to thoſe of the man who pronounced it; its general effect was to produce conviction and co-operation in a party who before had determined to negative the impeachment, and to extort from the Houſe a tumultuous applauſe, *never* before witneſſed within the walls of the Britiſh Senate.

The event of this impeachment is now generally known, but ill ſucceſs can reflect no diſcredit on the talents exerted in ſupport of it; the deficiency of ſuch evidence as would be deemed legal, could in no wiſe be foreſeen, the decided ſanction given to the party arraigned, and the diſcountenance conſtantly ſhewn to the managers of the impeachment, during its progreſs, by ſeveral of the judges, though perhaps in ſome degree conſiſtent with the merciful ſpirit of the law of this country, were obſtacles the managers were not, nor could be prepared to ſurmount; all that induſtry and talents, both without parallel, could do, they did. The ſpeech of Mr. Sheridan, which laſted upwards of three days, and comprized all the beauties of which oratory is capable, will never ceaſe to be regarded as one of the moſt ſplendid efforts of Britiſh eloquence; and the impeachment, in ſpite of all inſinuations to the contrary, demonſtrates not only the ability but the integrity of the managers: the event perhaps is as honorable to the Lords, as the conduct of it to Mr. Sheridan and his colleagues, as it demonſtrates that paſſion or prejudice could never get the better of ſound judgment and ſober reflection; and that eloquence, almoſt ſupernatural, could not influence them to forget the

neceſſary attention to thoſe laws of evidence, without which a form of trial would be but a mockery of juſtice.—It has been a ſort of faſhion to repreſent this trial as a ſtain to the juriſprudence of the country; we, on the contrary, conſider it one of its greateſt ornaments, a proof that no ſituation, no favor, no patronage, can exempt an individual from the purſuit of juſtice; and that whatever weight of talents, whatever induſtry or influence may be employed againſt him, he cannot be condemned but on the cleareſt and moſt incontrovertible evidence.

At the time when, by the viſitation of providence, the King was placed in the moſt deplorable ſituation to which humanity is capable of being reduced, a proſpect was opened for Mr. Sheridan's party to come into power; on this occaſion a very great jealouſy was manifeſted by his colleagues, on account of his being ſuppoſed to monopolize all the countenance at Carlton-houſe.

Since that period Mr. Sheridan has continued in oppoſition, almoſt without a proſpect of obtaining any official ſituation; on the occaſion of the French revolution, he firſt in the houſe of com-

mons expreſſed that difference of opinion from Mr. BURKE, which cauſed him to ſecede from a party with which he had been ſo long connected; and purſuing the train of politics he has, without any abatement of his mental vigor, or oratorical ſplendor, been the conſtant opponent of the war, the uniform friend of thoſe, whom a ſyſtem of alarm, of ſpies and informers has ſubjected to oppreſſion, and to the credit of his integrity we mention, that he has continued firm to his firſt opinions, and friendſhips, while talents with the recommendation of perfidy and political deſertion, have met with the moſt ample rewards, and been fattened on the diſtreſſes of the public.

During the debates on the tobacco exciſe act, in which Mr. Pitt had the argument and Sheridan the wit on his ſide, the following notes were taken from the ſpeech of the ſubject of this article.

Borrowing terms from the ſubject, Mr. Sheridan deſcribed the progreſs and manufacture of the bill in queſtion:—"the original leaf, (he obſerved) after a chemical tinge from the crown lawyer, and being duſted and ſifted at the

" treaſury, receives a permit from the Houſe of " Commons; but who, Mr. Speaker, ſhall guard " againſt the diſpenſing powers with which the " commiſſioners are armed? aſſiſted by the hint " of ſome damned good-natured friend, they " may ſay to an unfortunate ſmuggler, you op- " poſed government at the general election, you " are a rank blue and buff, you have long " carried on a contraband trade, and can expect " no mercy; but for the good man behind you, " I ſee, by his orange cape, that *he* is an honeſt " fellow, *he* is not one of the meddling faction, " which on every occaſion is voting againſt us; " *his* fine ſhall certainly be mitigated.

" Beſides—the Commiſſioners, in an inſtance " on record, have obliged Parliament to ſanctify " error, and legalized falſe teſtimony; they have " determined Clark's hydrometer to be the beſt " and only legal ſtandard, notwithſtanding, in a " public court of juſtice, on the trial of a man " accuſed of keeping ſpirit above proof, it was " determined that this hydrometer was falſe, " inaccurate, and erroneous, by the united at- " teſtations of many reſpectable officers of the " revenue, as well as the declaration of Clarke " himſelf, the original inventor."

" Is it poſſible, Sir, to provide againſt the " capriciouſneſs of an Engliſh climate, the dif- " ferent qualities, ſweatings, and fermentations, " of an article like tobacco, which, on one " hogſhead has been known to gain ten pounds " weight, and in another to loſe forty, though " landed together from the ſame ſhip, and kept " in the ſame warehouſe? Can you controul " fermentation by act of Parliament? will the " elements ſubmit to the ſtatute book? if, how- " ever, means can be invented to obviate theſe " objections, your exciſemen muſt be ſent forth " with thermometers inſtead of ink-bottles hang- " ing at their button holes; permits muſt be " iſſued for damps and fogs, we muſt take ſecu- " rity of Chriſtmas for froſt, and make Auguſt " give bond for fine weather."

As to his orations, they are more remarkable for the *matter*, than the *manner* of their delivery; he ſeems to ſhun the exterior pomp of hiſtrionic geſture and pulpit declamation; unlike Mr. Pitt, ſomewhat different from Mr. Fox; the Premier, from his own conſciouſneſs of a paucity of great ideas, ſpins out thoſe he has, with all the ſkill and ſmoothneſs of the ſilk-worm; their texture is gaudy, but the thread is weak;

the grand ideas of Mr. Fox, on the contrary, often outſtrip even his rapidity of utterance; he never pauſes to ſpin, but to curb and to arrange; in the fertility of imagination, however, and in the volubility of the moſt articulate expreſſion, Mr. Sheridan maintains an equal pace, becauſe he is always pointedly animated, but very ſeldom warm.

His language is neat, perſpicuous, and nervous; it has not the tinſel glare of the circumlocutory ſophiſt, but the plain argumentative brevity of the accompliſhed man of buſineſs; facts are his figures of ſpeech, ſtrong reaſoning is his metaphorical language; though Mercury and Momus be at his nod, he ſeldom calls for their aid: argument is never made the menial to wit, nor is the topic of diſcuſſion ever ſacrificed to ſarcaſtic pleaſantry; if he ſometimes wanders from the ſubject, it is in ſearch of the bewildered traveller, who has loſt his way, or the conceited coxcomb, who has ſhifted his ground; while he keenly laſhes the latter into his proper path, he kindly points it out to the former.

From the manner in which ſome orators deliver themſelves, one would imagine, that arguments

danced in the intellectual eye like atoms in a ſun beam, and that they were only ſolicitous of *number*; Mr. Sheridan is not impatient to ſnatch at every one that preſents itſelf; in the midſt of battle he is cool; catches the agitation of a grove in a ſtorm, and *guards* at the very inſtant that he makes the deſperate paſs;—he has learned the art of *rejection*.

His language is always ſuited to the ſubject, ſimple where it ſhould be ſimple, and figurative where it ſhould be figurative; his figures are always philoſophically true; his ſimiles may be compared to a mirror, in which you may diſcern the very lineaments of the thing compared.

He is peculiarly happy in the ſelection of his epithets and in quotation, but he principally excels in acuteneſs and animadverſion; he has attained an uncommon felicity in the combination of his own ſpeech, and the analyzation of his adverſary's; of this Mr. PITT is made perfectly ſenſible, for when he endeavours to throw his arguments into the back ground, Mr. Sheridan is ſure to bring them forward in their true colours.

His reading muſt have been great, for no authority can be quoted with which he is unac-

quainted, and if the quotation is falſe or erroneous it never eſcapes inſtant detection.*

Mr. Sheridan has no delight in declamatory ſpeeches; he lies *perdue* to expoſe preſumptive ignorance, to detect error, and to enlighten truth, and as he never riſes but to rectify and inform, he is always liſtened to with the moſt marked attention.

Notwithſtanding the number of his theatrical and parliamentary engagements, he is by no means wholly devoted to buſineſs; in the career of pleaſure he at leaſt proceeds *paſſibus æquis*.

As a convivial companion his powers are unrivalled; feſtivity, wit, and mirth are his conſtant aſſociates.

* Lord BELGRAVE will bear teſtimony to this.

A

CRITIQUE

UPON

THE NEW TRAJEDY

INTITLED

PIZARRO.

PIZARRO.

THIS tragedy though *originally* written by *Kotzebue*, has been in fact *re-written* by Mr. Sheridan, and adapted by him to the Engliſh ſtage.

It's *outline* agrees with the general hiſtory of the invaſion of Peru, by the Spaniards. The *plot* derives it's intereſt from the contraſted characters of PIZARRO and ROLLA, the heart of the one being callous to every dignified and virtuous ſentiment, while the other ſacrifices his happineſs and his life to the impulſe of the nobleſt feelings.

ELVIRA, a lady of a bold and intrepid ſpirit, accompanies PIZARRO in his camp, and deteſting his cruelty, intereſts herſelf in the fate of ALONZO,

a diſtinguiſhed young officer in the Peruvian army, taken priſoner by PIZARRO.

The firſt act conſiſts of but one ſcene, the grandeſt repreſentation of the inſide of a tent, perhaps ever diſplayed on any ſtage, lays open the *outline* of the plot, and deſcribes the characters that are to appear in it.

A battle takes place between the Spaniards and Peruvians, the progreſs of which is deſcribed by a boy, a ſuppoſed ſpectator, looking on at a diſtance, and giving the particulars of it to a blind old man, who is highly intereſted in it, on behalf of the Peruvians. The Spaniards at firſt have the advantage, but are in the end defeated; ALONZO however is taken priſoner, a circumſtance which PIZARRO, in his luſt of revenge, conſiders equivalent to victory, and he is confined in a cave with a view to being executed the following day. ELVIRA intercedes for him in vain.

After the victory, ALONZO's wife CORA, miſſing her huſband, entreats to know his fate; ſhe is told he is a priſoner, and that misfortune is conſidered the ſame as his death. The diſtreſs of her mind upſets her reaſon.

ROLLA, another of the Peruvian generals, and the friend of ALONZO, diſguiſes himſelf as a friar, and obtains admiſſion to ALONZO, they exchange dreſſes, and ALONZO eſcapes; ELVIRA immediately after comes to the dungeon, to effect Alonzo's liberation, and finding him gone, conducts ROLLA to PIZARRO's tent, with a view to have him aſſaſſinated. ROLLA ſhudders at the baſeneſs of the character of an aſſaſſin, and declines it, but he awakes PIZARRO, and ſhews him, how much he is in his power. ELVIRA enters, and declares, that ſhe encouraged the aſſaſſination, upon which ſhe is impriſoned, and threatened with death. Here ends the fourth act.

In the ſecond act are ſome happy alluſions to the conteſt in which we are at preſent engaged with

the French, and which were received with bursts of applause.*

In the fifth act, CORA is wandering in the woods, where hearing the voice of ALONZO, she lays down her child to pursue it, in which interval some Spanish soldiers find and conduct it to Pizarro's tent, where ROLLA discloses who are

* In answer to ATALIBA's demand, *What is the temper of the troops?* ROLLA answers, "such as befits the cause they "support—the monarch they obey—their cry is, victory or "death—their universal shout, our king, our country, and our "God."

ROLLA's address to the soldiers.

"Never was the hour of peril nigh, when to inspire them, "words were so little needed. My brave associates in arms! "companions of my toils, and of my pains! can ROLLA's "voice, add vigor to the virtuous energies which animate your "bosoms? No—you judge, as I have done, of the crafty plea "with which these foul invaders would delude you—your manly "spirit has compared, as I have done, the motives which in "this war influence their actions.—*They* fight for power, for "plunder and extended rule; *We* for our country, our altars and "our homes.—*They* follow an *adventurer* whom they *fear*; "*we* serve a *monarch* whom we *love!* a *God* in whom we *trust!* "Wherever they move in anger, desolation tracks their progress "—wherever they pause in amity, affliction mourns their friend- "ship.—They boast they came to *instruct* us—to FREE us

it's parents, and the revengeful PIZARRO reſolves on it's ſacrifice.—ROLLA, after in vain entreating for the return of the child, forcibly takes it away, and effects his eſcape, but is mortally wounded. About the ſame time *another* battle takes place between PIZARRO's army, and the Peruvians, in which PIZARRO and ALONZO meet; PIZARRO has at firſt the advantage, on account of ALONZO having broken his ſword, but being ſupplied with another by the inſtantaneous appearance of ELVIRA—PIZARRO falls, and the Peruvians are triumphant. ROLLA has juſt life enough left to deliver up the child to his parents, and tell his tale.

" from the yoke of *error*.—Yes, *they* would give enlightened " freedom to *our* minds, who are *themſelves* the ſlaves of ava- " rice, cruelty and ambition. They offer us their protection " —Yes, *ſuch protection* as vultures give to lambs, *covering* " *and devouring them*.—They call on us to barter all of good we " have *inherited and proved*, for the deſperate chance of ſome- " thing better, which they promiſe us.—Be our plain anſwer " this—THE THORNE WE HONOR IS THE PEOPLES CHOICE, " THE LAWS WE REVERENCE ARE OUR BRAVE FORE- " FATHERS LEGACY.—The faith we follow teaches us to live " in bonds of charity with all mankind, and to die in hopes of " bliſs beyond the grave.—We ſeek no change, and leaſt of all, " SUCH CHANGE AS THEY WOULD OFFER US."

After his death, the piece concludes with a funeral dirgè.

SUCH is the *fable* of this celebrated play, which from the moment it was announced, excited the moſt lively expectation, and which has been hailed as the pledge of returning taſte and genius to the ſtage.

The diſcovery of America is one of the moſt intereſting æras in the great hiſtory of the world. The plot has all the advantage of connection with that great event, and this is not its only recommendation—whatever is ſplended in ſcenery and decoration, that can be conceived to belong to *Peru*—the country in which the ſcene is laid—diſtinguiſhed alike for golden mines, and it's luxuriant climate, all theſe combine their powers, in a work which, while it charms as a play, may boaſt itſelf the moſt magnificent ſpectacle upon the Engliſh ſtage.

Pizarro's pavilion, and the Temple of the Sun, have the moſt brilliant effect.

After the high-prieſt has made his invocation, followed by choruſſes of prieſts and virgins, a ball of fire lights upon the altar, and the whole aſſembly join in the thankſgiving.

Much of the applauſe beſtowed on this ſcene may, however, fairly be attributed to what is called *ſtage effect*, and favors more of *pantomime* than *tragedy*.

The *Characters* here briefly alluded to, are drawn by the hand of a maſter, perfectly acquainted with the human heart, with life and manners; they have not merely the merit of being juſt, correct and finiſhed likeneſſes—they are *original*. In PIZARRO, we ſee the proud ſanguinary and ferocious adventurer, mixed with the *characteriſtic* jealouſy of the Spaniard; which, the author, true to nature, qualifies with a *ſlight ſhade* of Caſtilian generoſity. In *him*, and in ELVIRA we find the vices and virtues of the European world, finely contraſted with the mild, the brave, the juſt diſpoſitions of the inhabitants of the *New*

World; thus mutually deriving ſtrength from compariſon, intereſt from variety, and force from a religious adherence to the faithful records of hiſtory, in the true ſpirit of which they are drawn.

The conſtruction of the FABLE, and the combination of theſe characters, ſome of which, (particularly ROLLA and ELVIRA,) lay claim to novelty, are diſtinguiſhed by a general, *not* however an univerſal exerciſe of happy ingenuity.

The dialogue is too prolix, and a judicious compreſſure is much wanted.

The firſt ſcene opens with a vew of the Spaniſh camp, and *Elvira* ſleeping—*Valverde*, (Pizarro's ſecretary,) kneeling by her, and after waking her, the dialogue between them, is tedious and uninteresting.

Part of this ſcene is taken up with an ineffectual appeal of *Las Caſas*, to the humanity of his countrymen, which is alſo very long and very tedious.

The buſineſs on the ſtage is frequently languid, and the machinery ill-conducted.

ROLLA, having obtained means to ſee ALONZO for *a few moments*, inſtead of flying to him, makes a long ſoliloquy, in which he introduces a *long* ſimile. ELVIRA enters with a view to inſtigate ALONZO to the murder of Pizarro—and finding *Rolla* in his ſtead, deſires him to do it, which however he nobly declines, but awakes Pizarro, and makes him ſenſible of his ſituation, when Elvira enters, and proclaims herſelf the inſtigation of the intended aſſaſſination. The ſcene that enſues is highly intereſting and animated—but when Pizarro calls his guards, and ſhe is taken away TO BE TORTURED, Rolla makes no reſiſtance, no effort to ſave her, although he had ſo ſtrong a claim upon Pizarro's generoſity, and although *Elvira* had a claim upon his juſtice, and his generoſity as a man.—This is not only ungallant, but unnatural.

The *ſentiments* are derived from the very boſom of domeſtic and public duties—the tender and

pathetic ſcenes are finely wrought up from the conjugal and parental virtues; thoſe of ſublimer caſt, from the energies of a free, brave and generous people, fighting for liberty, againſt oppreſſion—they are laid in nature, and as ſuch, are as applicable to the preſent day as the age for which they are written; and here the author draws from the pure fountain of nature, without ſeeming to direct it's courſe.

The juſtice, truth and beauty of the ſcene, where the Peruvian priſoner is interrogated by PIZARRO, are ſo conſpicuous, and the whole ſo highly finiſhed, that for the firſt three acts, we evidently perceive the author reſerving his ſtrength for ſome great occaſion—accordingly, in the fourth act, the intereſt *burſts* upon the audience, in the tender ſorrow of CORA, followed up by a variety of ſcenes, vying with each other in force and pathos, viz.

"In the priſon ſcene, where the generous "ROLLA devotes himſelf to ſave ALONZO. In "that where his magnanimity diſdains the aſſaſ-

" ſination of Pizarro—and finally, where his " heroic ſpirit reſcues the child of his friend, at " the expence of his life—all which pleaſe by the " truth and beauty of the incidents, and the pro- " priety and merit of the ſentiments with which " they are embelliſhed."

The *morality* of this play is of the pureſt kind, and the ſtage *is* in this inſtance, as it ever ought to be, ſubſervient to the purpoſes of truth and honor. It expoſes to indignation and abhorrence the ſavage cruelty of Europeans, inflamed with the luſt of gold, and the fury of conqueſt, and at the ſame time excites the pity and intereſts of humanity, in favor of an innocent, peaceable and virtuous people.

If any part of this tragedy can be *excluſively* called Mr. Sheridan's, it is the language, which appears to be *faultleſs*; it is that of nature attired by the graces, in true expreſſion, with all the beauties of poliſhed ſtile and claſſic purity.

FINIS.

CURSORY REMARKS

ON

BREAD AND COALS.

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CURSORY REMARKS, &c.

ENGLAND is deservedly celebrated among foreign nations for the wisdom as well as the humanity of her laws; but in nothing is she more truly laudable and worthy of admiration than in the excellence of her noble and multifarious establishments for charitable purposes. To enumerate the various foundations that are instituted and supported by public and private benevolence, and the prodigious sums annually collected for their maintenance, must appear astonishing; and would,

no doubt, be looked upon as incredible, did not a simple enumeration offer a complete and satisfactory evidence of the reality, to every person who will be at the trouble to seek conviction of fact, by the test of enquiry.

Such being the true state of the case, must it not appear very extraordinary that, in a country like this, where the provident care and munificence of the laws, cooperating with the bountiful contributions of every individual, are so happily calculated to afford protection and relief to indigence and distress of all kinds, must it not, I repeat, appear extraordinary that, in such a country, wretchedness and poverty should daily stare passengers in the face in every quarter, and the melancholy cries of the poor, from dire want, be heard in every parish thro'out the Kingdom? That this is the deplorable situation of the People at present is notoriously true, notwithstanding all the generous influence of public and private charity of the Nation, no one can rationally controvert or dispute. Whence can this general calamity arise? In a great

great measure, from the wrong or abusive execution of the Poor Laws.—These laws, in themselves, are wise, salutary and fully competent to the purposes for which they were humanely designed, the relief and comfort of all those whom age, debility, or sickness might disqualify for acquiring subsistence by their labor. The abuses and injudicious management of these beneficent laws, have been, for a long series of years past, a subject of frequent animadversion and complaint. But the worst and most lamentable consideration is, that a continued perseverance in bad habits and erroneous systems, acquires such strength, by time, as to become almost irresistable. And, as matters are now generally conducted, with respect to the poor laws, there are but little hopes of seeing them carried into execution with more beneficial effects; unless government should be induced to take the management of the Poor Rates into their own hands. Then, indeed, reasonable expectations might be entertained of the removal and extinction of a variety of abuses. Many and very considerable advantages might surely be derived from the pru-

dent and judicious disposal of upwards of three millions sterling annual revenue. Such is the amount of the prodigious sums collected from the public, every year, under the denomination of Poor Rates. Great as this sum certainly is, if thereto be added the various sums collected annually, for other extensive establishments, by regular public and private societies, a very considerable increase must appear, and, if properly applied, would prove a great additional source of comforts to the distressed part of the nation. What a fund of relief, might be derived from the many donations and bequests, amounting, in lands and other property, to three or four hundred thousand pounds annual revenue, left to charitable institutions, in which great abuses are known to exist! These revenues, under proper economical regulations, might be so managed as to nearly double the benefits intended by the benevolent donors. A multiplicity of other objects to the support and relief of the State, might be found, by careful investigation; not to mention the various and rich estates, in the possession of many of our Corpo-

Corporations. Among other objects of enquiry, it may not be amiss for Government to examine into the actual state of the affairs of Chancery, with respect to the decrees of that Court. It is probable that there will be found considerable property pending there, and that has been pending there, for many years, unattainable by claimant or defendant, and more still that may remain in suspence, for a much longer term of years. In the mean while, I see no reason why Government should not, for public benefit, avail itself of those sums, until a final decree of the Chancery has determined the rightful owner. How far this may be practicable I pretend not to assert; but this much may be safely averred, that no injury nor danger to the interests of the lawful proprietor can arise, from Government taking the Property into their own hands, when the Nation is made responsible for the immediate payment of the same to whatever person the Property may be adjudged. Abuses, with respect to Donations, are so general, that the experience of every individual, of the least observation, must suggest the remembrance of one

or other of them. In matters of importance, as well as in others of a trifling nature, this reproach and censure will be found just. Even the Badge and Coat, of the value of Ten Pounds, left by the Will of DOGGET, for the generous purpose of animating the exertions of our Watermen, (that class of men so useful and so essential, as a nursery for the support of our Navy, the great bulwark of England), has not escaped censure. It is generally said, that this coat and badge, which, according to the laudable and patriotic intentions of the worthy donor, should be equal to the value of ten pounds, are really worth little more than four pounds. Similar abuses may be found, upon enquiry, in numberless other foundations.

Leaving these hints to the improvement of others of better capacity, and more influence and leisure, I proceed to offer some observations on other subjects.

The necessary provisions of life are generally abundant, in this country; and our mines of coals

are

are inexhaustible. With all the advantages of these plenteous blessings Providence has so kindly deigned to bestow, the people, however, are, but too frequently, in a state nearly bordering on starvation. Why so? From no other source, alas! does this dreadful calamity flow, but from the mere want or negligence of common foresight and prudence on the part of the Public. The proper application of these, might, at all times, secure us against the attacks or even menaces of want.

In Holland, the scanty and wretched soil produces little for the food and subsistence of man, excepting milk, butter, and cheese; and turf is the only fuel of that country, where fire is so much wanting to the comforts of the inhabitants, under so dreary and rigorous a climate. The people there, however, are sufficiently supplied with the necessary articles of life, though the whole of that country, by the utmost exertions of the most industrious labor and incessant cultivation, is not adequate to the production of bread-corn, sufficient for its numerous inhabitants. How is the deficiency

ency remedied? By the frugality and temperance of the people, in making no waste, and by the care and foresight of Government, in providing a timely supply from other countries, for the wants of their own. There, bread, flesh-meat, fish, and vegetables, though heavily taxed, are dealt out to the Public, at a certain and moderate price. All these articles, so necessary to the subsistence of man, are placed under the management and direction of the Police of the country, and are brought to a fair and open market. The support of the Dutch Government is derived from taxation on the necessaries of life, as luxuries could afford but little or none, among a people so frugal and parsimonious, as to scarcely know luxury but by name.

With us, however, the case is widely different. With us luxuries abound and overflow. What can afford a more just and ample field for censure, in this regard, than the extravagant and shameful waste, hourly visible, in the consumption of flesh-meat? This waste alone has added considerably to the high price which that very essential article

now

now bears: and, if that provident body of people, the Quakers, had not happily discovered the method of extracting a nutritious mess from the offals of meat, thousands in this country would never have had the means of tasting it. Yet all who are thoroughly acquainted with the produce of this Island, as to the article of flesh-meat, upon a fair and candid consideration of every circumstance, with due remembrance of the various substitutes derivable from our fisheries, orchards, gardens, and fields, must readily allow, that there is but little fear of any want of supply in that respect; especially when no voluntary waste is incurred. If such be our security, with a little provident attention, against any deficiency of flesh-meat, how far greater our certainty of dependence for an ample supply of coals, at all times, if we are not wanting to ourselves in the neglect of that plenty, with which Providence has blessed us, in our inexhaustible mines? We have, however, seen the Metropolis, last winter, suffering the most grievous distress, under a scarcity of fuel; and though a seasonable caution was then suggested,

to the Public, in what manner to guard against a similar calamity, yet, strange as it may appear, it is lamentably true, that during the present winter, we have laboured, and still labour, under the like distresses, as no steps were taken to prevent it.

The caution offered to the public, was, that Government should be solicited to take the carrying of the Coal-Trade into their hands, and contract for the shipping for that purpose; committing the conduct and execution of the business to the able management of the Transport-service. A Duty of Tonnage on the Shipping was then proposed to be levied on the Coal-Merchant; or so much per chaldron duty, upon the delivery of the coals; by these means the market might be supplied with a certain quantity of coals; the Public enabled to purchase them at a moderate and regular price: whereas now, by the irregular arrival at Port, of the Ships in the Coal-Trade, the Merchant too frequently has it in his power to impose what price he pleases, on the commodity, and the Public is often served at an exorbitant rate.

The Colliers, last summer, were employed in the service of Government, to transport our army into Holland; the consequence was, an immediate rise of Ten Shillings per chaldron, in the price of coals; and Government, at the same time, must have paid dearly for the hire of these Transports, on such an emergency. Had the Shipping-Colliers, however, been, at that time, under the management of the Transport-service, Government, most assuredly, would have been served at much less expence to the Nation; and a tax of ten shillings last summer, and of twenty, nay even of thirty shillings in the winter, had been saved to the Poor. If the Imposition of so heavy a Tax is to be submitted to, by the Public, merely to pass into the pockets of individuals, why may not the Government be allowed to avail itself of a duty so profitable, by taking the carriage of the Coal Trade, into its own immediate hands, when in possession of the Shipping? A still greater advantage, perhaps, might be obtained, if the Coal Duties were modified, imposed, and collected differently from what they now are; and the Public, at the same time derive considerable benefit from the alteration.

Again, it must, upon reflection, appear very extraordinary, that the Metropolis should be chargeable with an additional Duty upon Coals, passing from Newcastle, through the Thames; and that all other Rivers of the Kingdom should be indulged with an exemption from similar duties.

Coal-Mines being inexhaustible, the only precaution necessary is, to provide Shipping for bringing the Coals regularly to market, and to take care that they pass through as few hands as possible, before they reach the consumer. The markets being thus furnished with a regular supply, every District or Parish, throughout the Kingdom, would then enjoy a never failing opportunity of supplying themselves with a sufficient quantity of fuel, at a regular and moderate price. But in order to afford effectual relief to the poorer classes of people, in so essential an article to their comforts, it will be highly and indeed absolutely necessary to establish Magazines, in different quarters, whence Coals may be delivered to the poor, at the lowest rate possible; now, alas! they suffer great

great and painful hardships, by paying exhorbitantly for a very scanty supply of coals, inferior in quality and less in quantity than the rich, by passing through so many hands before they can purchase them. The coal-factor, lighterman, coal-merchant, coal-dealer, and coal-retailer, all find means to reap a profit, from the exigencies of the public, and the pinching wants of the poor. Such additional duties have been imposed, in annual succession, upon many of the exiſting taxes, of so much per cent. that time must at length effect a diminution, instead of an increase, in the amount of them; so that the Minister may be aptly compared to the man lopping the branch on which he is seated.

A Bill was brought into Parliament, some years ago, by the late Lord Mulgrave; the object of the bill was to prevent notorious abuses in the shipping of coals, in the river Tyne; but these good intentions of the noble mover were unhappily frustrated by the rejection of the bill. If government should at length take the ſhipping under its own direction and management, these abuses might be likewise

likewise corrected. If the hand of a bountiful Providence had not recently interposed for the protection and preservation of the numerous and poorer inhabitants of this metropolis, by a gracious and merciful discontinuance of the rigours of the season, how many thousands must have perished, from their incapacity to purchase their necessary pittance of fuel, on account of the very high price of that more essential article, bread.

Shall we not, therefore, carefully take every precaution to preserve us, as far as possible, from being exposed to the danger of so dreadful a calamity in future? Since our mines of coals are deemed inexhaustible, shall so many thousands of this city be liable to perish for the want of a fire, whilst every individual of the city of Durham, at the small expence of one halfpenny only, has it in his power to procure a plentiful one?

Let it be hoped that these hints, dictated by a wish to contribute to the comforts and happiness of the inhabitants of this great metropolis, and more

especially

especially to suffering indigence, so visible in every part, with respect to fuel, may interest the feelings and humanity of our rulers, and induce them to devise such salutary measures as they, in their wisdom, may conceive efficacious to the accomplishment of so good a purpose as the better relief and protection of the poorer classes of the people.

In addition to the want of fuel, there is, unfortunately, one still more grievous and distressing; the want of bread. But a considerable degree of alleviation of this awful calamity may likewise be procured, by proper exertions on the part of government, and the prudent conduct of individuals. By the calamitous circumstance of a bad harvest, the people are crying out for bread in the streets: but shall the failure of one harvest involve us in such great distress? Bread, it is true, is rightly denominated the staff of life; but bread has not usually been made from wheat alone; rye, barley, and oats have made, and still make, in some countries, good and substantial bread. Not many years since

since, when the wheaten crop turned out very unproductive, the crops of Rye, Barley and Oats were abundant, yet no one could taste bread made from such meal flour. Was this behaviour wise? Was it consistent with the duty and submission we then owed and always owe unto bounteous Heaven? Was it grateful to that Almighty Being? who has said, "Behold I have given you every herb bearing "seed, which is upon the face of all the Earth, and "every Tree, in the which is the fruit of a Tree "yielding seed; to you it shall be for meat. Gene-"sis, chap. i. verse 29."

We had plenty of such grain to make bread, bread nourishing and substantial, such as the inhabitants of other parts of Europe generally eat, and bless providence for the possession and enjoyment of it. In the northern parts of this Island the people are scarcely acquainted with the taste of a wheaten loaf; in the Metropolis the poorest man will eat no other. The want of bread for the most useful part of the people can only be supplied by the farinaceous kinds of food; luxurious, indolent

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and infirm persons may support life and preserve health very well, upon all other sorts of vegetables. When Wheat is scarce, where is the great hardship, or why should we murmur, at our being compelled to eat any other kind of bread? How many of our most gallant coutrymen, both by Sea and Land, have known the dire want of bread. How would they have thanked heaven on many trying occasions, for a small supply of such bread as we so often contemn and reject. A Law should be enacted to confine Bakers to the making of one kind of bread only; but officers must be appointed, in every district, to inforce a strict compliance with the law; then the Bread must be eaten by every body alike.

Since the year 1750, Wheat has been seldom exported from this Country; and notwithstanding the rapid progress and sagacious improvements in Agriculture, from the increased Population and Opulence of the Kingdom, it is always dear. Of late years, many millions have been expended on the Importation of Wheat into this Country;

whereas formerly, we exported to the amount of six or seven hundred thousand pounds annually, of the same article. Whence this great change, and how is it to be accounted for? By luxury and increased Population; And if every one of this increased Population will be so dainty as to require that loaf to eat, which his father never tasted, all the improvements in Agriculture, all the energy of industry, all the laborious exertions of the diligent husbandman, will not prove adequate to the supply of such an extensive consumption; and in particular seasons, necessity must compel us to live without it. Though the harvest has been bad, the blame will lye at our doors, if we neglect the means which foresight and frugality furnish to alleviate our sufferings; submitting with humble patience and resignation to the Divine Will, which hath, in his allwise dispensations, ordained the seasons for the advantage and comforts of man oftentimes, and sometimes, perhaps, with a view to his chastisement.

It now being a matter clearly ascertained that this

this country cannot furnish any thing like a sufficient quantity of wheaten Flour for Bread, for the People at large, and it being equally evident that the attention of Government has not been wanting to procure, if possible, a supply of Foreign Wheat, to remedy our own deficiency; but all endeavours have proved unsuccessful. Disappointed as we then are, both at home and abroad, in all hopes of augmenting our Stock of Corn, what other expedient remains for our relief, but the adoption of other Grain, in making Bread, or at least some sure method of husbanding the Stock of Wheat we have, with such severe œconomy, as to make it hold out to the next harvest? Without some effectual system of the kind, let us not deceive ourselves, there is scarcely a possibility of securing the nation from the absolute want of Bread, before the coming-in of another Harvest. Common frugality and temperance can alone secure us. Public bounty can only afford a temporary relief to individuals, but cannot remedy general distress. Though Charity will cover a multitude of sins, it cannot cure the evil.

From a perusal of the preceding Pages, the Reader will readily conceive, that the enquiries urged with respect to the Resources of the Country, have been suggested by our present situation; the better to enable us to carry on the War, which the Councils of the Nation, who are fittest to determine the propriety and necessity of the measure, have determined to continue against our ambitious and desperate foes. Foes avowedly bent upon the destruction of all orders of Government in civil society. The Expences of this necessary War, must be heavily felt by all classes of the People, but they are unavoidable; and the necessity of prosecuting the War is manifest. Every thing dear to us as a nation, our safety and very existence inforce its continuation. It is, therefore, incumbent on every individual amongst us, who wishes well to, or values the preservation of our happy Constitution in Church and State, to unite with heart and hand in the most zealous and active exertions, in order to frustrate the wicked designs and repel the destructive attempts of those enemies of mankind. Such they have proved themselves hitherto,

hitherto, by their predatory and sanguinary proceedings, through every country of Europe, into which they have penetrated. Look at their progressive invasion of Holland, Italy, Germany, and Switzerland. Compare the situation of these different Countries, previous to the appearance of these oppressive intruders among them, with their present state. How miserably changed from what they were! Happiness and tranquility, by these rapacious disturbers of the world, are now converted into scenes of poverty and desolation. Not content with stripping the unoffending inhabitants of their property, they have deluged their plains with blood. Nor are these ambitious usurpers of the Rights of Nations, in any degree, better disposed towards England, than they have shewn themselves with regard to the rest of the World. Far, very far from it. Were their powers of injury and oppression equal to the hostile extravagances of inclinations, their we should soon feel the destructive weight of their insatiable resentment. But, thanks be to Heaven! the wisdom of our Councils is not to be duped by

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the affected moderation of their artful and insidious Proposals. Every Negotiation for Peace, offered by such unprincipled Enemies, justly becomes obnoxious to suspicion and disbelief; and has been, I will say, wisely rejected. We have, in prudence, no other alternative left, but either a continuance of hostile exertions, or a submission to the dictates of impious men, who, after murdering their meek and truly patriotic Sovereign, robbed and destroyed so many Nations, and would, assuredly, rejoice in our entire ruin and annihilation. We can have no security or dependence on the specious professions of such men. In the prosecution of the War against them, we have much to hope from the justice of our cause, from the approbation of every Friend to the Cause of Humanity, from the powerful assistance of faithful and spirited Allies, and, above all, from the zeal and attachment of our own brave and gallant People, and from the Gratitude they feel for the Blessings they enjoy under the Protection of our benevolent Prince, and the equal distribution of our wise and impartial Laws.

The queſtion of peace or war having been determined by the late discussion in Parliament; all objections made by the opposing Members fully answered; and the necessary continuation of hostile exertions fairly sanctioned by their entire approbation, it is to be hoped that Government will now be at leisure to direct their attention to the means of providing against the increasing distresses of the public, and dispelling, by every method possible, the alarming prospect of the want of bread, which continues rapidly rising in price, to the great and severe affliction of the poorer classes of the people.

The application of some immediate remedy to alleviate their present sufferings, and remove their apprehensions for the future, is glaringly evident. But how is this desirable object to be accomplished? Without incurring the reproach of presumption, may it not be permitted to suggest the expediency of an enquiry into the real state of the corn, as to the quantity upon hand, through every district of the country at large? If it appears practicable

ticable to ascertain this nearly, tho not exactly, it may thence be readily determined whether the stock in possession be adequate to the consumption or otherwise. If it should be found insufficient, and all hopes of supply from Foreign Markets, to make up for the deficiency, be vanished and lost; it may be asked what then is to be done? The reply is obvious, necessity must drive to the adoption, however sad or painful, of the method often practised on board our ships, when provisions fall short. Every Man's allowance must be lessened, where no other means of relief can be had. We, however, thanks to kind Providence! are not quite reduced to the forlorn situation, so frequently experienced by many of our brave Mariners. We cannot be said to be in absolute want of Bread, whilst we have left us any other Grain, besides Wheat, for making Bread. With any other wholesome substitute for our relief, in the support of life and health, we should be content, and cheerfully eat, with grateful resignation, that Bread which the beneficent Creator has given us. How would the gallant Capt. INGLEFIELD, and

the

the unfortunate companions of his signal distress and sufferings, during a voyage of 19 days, in an open boat; how grateful would they feel, I say, how bless their stars, if they had Bread of any kind; the very worst, to silence the cravings of hunger, or mere water, to allay the rage of thirst! The worst situation we can possibly experience, if we are not wanting to ourselves, would fill them with joy and exultation. Let the great but set the example of introducing on their tables such Bread as may be had in the Country, whether of Wheat, Rye, Barley, or Oats, and the People will soon follow it. And if there is a sufficiency of all, or either, to support us to the coming in of another harvest, we should not repine at our lot, with such a security from absolute want.

Since the foregoing pages have been written, the Parliament has undertaken the very neceſſary and important business of enquiring into the state of the Bread-corn of the country; we have, therefore, just reason to hope, from the wisdom of their investigation of the subject, that effectual care and attention will be employed, as far as human sagacity can

provide, to secure the nation against the dreadful calamity of the absolute want of bread. The Committee, to whom this very serious matter has been entrusted, have already proved the utility of their labours, and given material satisfaction, by relieving the public mind from those dire apprehensions that were universally diffused, to the great disturbance and concern of all ranks of people. Their Reports are, no doubt, founded on careful information, first drawn from persons best qualified to afford such, and afterwards duly canvassed and considered, in every point of view, with mature deliberation, before they are finally made out for delivery. They may therefore be relied upon with safety. For though designing and interested men, whom they may have to consult or examine, in the course of their enquiries, may attempt to mislead their judgment, by artful misrepresentation, the vigilance and penetration of so sagacious a body of well-informed men, such as the Committee must be, would, it may fairly be thought, soon detect and defeat the imposition.

But much as we hope from the sagacity and deliberative wisdom of Parliament, to guard against the tricks of deceit and cunning, we cannot help entertaining some fears, that the Corn-factors, Millers, Bakers, and all those concerned in the trade of corn, influenced and governed, as men generally are known to be, by their own peculiar interest, and clear-sighted as practice has made them in the pursuit of it, will not be very scrupulous in the choice of means to counteract any measure, however useful and salutary to the public, which they may judge capable of lessening their own particular profits. On the Resolution ultimately adopted by Parliament, every thing relative to the matter must depend.

The measure determined upon, which obliges every Baker to suspend the sale or delivery of any bread, for the space of twenty-four hours after it has been baked, is truly wise, and will, there is no manner of doubt, prove of considerable economy and saving in the consumption of that necessary article in families.

The

The prohibiting any alteration in Wheaten Bread, from the mode or quality in which it is now made and sold, is also prudent and wise, as it is supposed to be done with a view to prevent any fraudulent tricks of Millers or Bakers, who, without such precaution or restraint, might otherwise be tempted to avail themselves of the opportunity, to the injury of the health or interest of the consumers. But tho' we may admit the prudence of the Law to restrain the baker from the mixture of any other grain with wheat, or from making even the wheaten bread of a coarser quality, we however, from a sincere desire of promoting the public good, cannot forbear suggesting, which we do with diffidence, that, in such a degree of scarcity as must be evident to every body, from the almost unprecedented high price of bread, it might produce much general benefit to allow bakers the liberty of making and selling bread from any other grain, such as Rye, Oats or Barley, separately used. This would enable the poor man, at his option, to purchase either; and many, I believe, very many, would be glad to purchase one or other, which they

they could have so much cheaper than wheaten bread, and some would even prefer one or other to it. But after all that can be said on the subject—when we know the extent of the evil—when we see famine nearly at our doors, and the horrid miseries of want surrounding us on every side, why waste time in farther enquiries, in consultations and calculations? Will this prevent or lessen the disorder? It is a fact perfectly well established, and generally too well known, alas! that the crops of grain, in almost every part of the Kingdom, have been very scanty, and the harvest most deplorably bad, and yet no effectual steps have been taken, before the approach of winter, to alleviate our pressing distress. This we find cannot be effectually done by the means of importation. Let us then have recourse to that which is in our own power—Let us lessen our consumption—Let every master of a family set the example of economy in the articles of bread and flesh-meat in his own house—Let every individual retrench in his consumption of both—much more will depend on the general concurrence of the people in a system of frugality and

perseverance

perseverance, in such measures, than all the other plans that can be devised—Let an Act of Parliament be made with such restrictions as may be deemed most efficacious by Government; let it be immediately passed—Let the superiors of the Nation set the example in strictly adhering to it, the compliance of the people will quickly and chearfully follow—nor would it fail to produce material advantage to the community, if the people of this country for once adopted the practice of Roman Catholics, in abstinence from Flesh, some days in the week, and fasting one or two days on a single meal—I mean such as are not obliged to labor for their maintenance.

If these Remarks should prove any way useful in themselves, or suggest any beneficial hints to others, more capable of improving and extending them to the ease or comfort of society, the views of the Writer will be fully accomplished.

FINIS.

Glendinning, Printer, No. 25, Hatton-Garden.

THE POLITICAL DRAMATIST OF THE *HOUSE OF COMMONS*, IN *1795*.

A SATIRE.

The Second Edition.

THE

POLITICAL DRAMATIST

OF THE

HOUSE OF COMMONS,

IN

1795.

A SATIRE

The Second Edition,

WITH SOME ALTERATIONS,

AND A

POSTSCRIPT IN PROSE,

CONTAINING REMARKS ON THE

DECLARATION OF THE WHIG CLUB,

On the 23d of JANUARY, 1796.

London:

PRINTED FOR J. PARSONS, NO: 21, PATERNOSTER-ROW.

PRICE ONE SHILLING.

M,DCC,XCVI.

THE

POLITICAL DRAMATIST

OF THE

HOUSE OF COMMONS,

IN

1795.

A SATIRE.

THE Houſe was up; the long debate was o'er;
And Addington preſided now no more;
Nor voice, nor vote along the benches crept,
And Corn-committees bak'd their bread, and ſlept;
Somnus and Ceres no ſage members ſcorn,
But own the poppy grows among the corn.
His friends from idle terrors to releaſe,
Pitt caſt faint gleams of viſionary peace;

Pleas'd with the diſtant ray ſome grew content,
And Wilberforce, retracting, bow'd aſſent.
Fox pour'd his manly eloquence in ſighs
O'er emigration's dreadful ſacrifice,
And pious drops o'er gallant Sombreuil ſhed;
(Burke was not there: and Wyndham ſhook his head.)
Before him roſe to ſullen dreary view
Miſguided plans in treachery's darkeſt hue,*
The Quiberonian Bay, and ſacred Iſle,†
Miſnam'd of God, where heav'n will never ſmile.
While Moira, (whoſe *commanding* courſe is run,
His toils unpaid, and all his journies‡ done,)

* Alluding to the faithleſs conduct of the French themſelves, under Puiſaye and others.

† The Expeditions to Quiberon Bay, and to L'Ile de Dieu.

‡ From Southampton to Downing Street, and from Downing Street to Southampton, almoſt every other day, during his command of the army encamped in the New Foreſt. See all the Public Papers in 1795.

Surveys his trophies with Rinaldo's air,
Breaks through th' inchanted foreſt in deſpair,
Low-murm'ring quits Southampton's armed ſtreet,
And lays his fame at pious Godfrey's feet.

In Perſian wealth elate, and blooming pride,
For mobs and crowds unthinking Bedford ſigh'd;
Nor ſaw where, hov'ring o'er th' accurſed tomb,
Glar'd the red creſt of Orleans through the gloom.
The ſullen moody violence of Grey,
Soften'd by love, in raptures died away:
While Erſkine, o'er his Hampſtead bending down,
Like *Him* of Lincoln, look'd o'er half the town,
Pond'ring with lawyer's leer, and ſelfiſh end,
What new-hatch'd treaſon he muſt next defend.

Grant * was compos'd, nor ſought the applauſe
of youth,
In reaſon's ſtrength, in ſoberneſs of truth;
Such as from Fox unwilling praiſe could draw,
For warmth of eloquence, and ſoundeſt law.

But CHIEF with teeming brain and fancy fir'd,
Home, unobſerv'd, THE DRAMATIST retir'd:
Such be the term I feign; his name I hate,
Who without virtue is, or would be, great.
The ſhackles of a wayward bride he wore;
For ſince divine Cecilia was no more,
He deem'd, inclin'd to trifle and to toy,
Huſbands have pains, but bachelors no joy.
Sunk in his chair, within his troubled ſoul
Strange thoughts in mix'd tumultuous move-
ments roll;

* William Grant, Eſq. Member for Windſor, King's Counſel, &c. &c. It is much to be wiſhed, that this very able and learned Gentleman would deliver his ſentiments in Parliament more frequently.

Of Drury firſt, (which Holland's art could rear,
Fram'd for all uſes, but to ſee or hear,)
And ſums receiv'd, but to no reck'ning brought;
And ſhares theatric, bought or to be bought;
Of works and memoirs from the Gallic ſhore,
By unſex'd females, and the dubious *Moore*;
And of the War's neat ſketch, * that *Auckland* drew,
Sprinkled with gracious diplomatic dew;
And *D'Ivernois's* † ſtrong page, with pointed force
That marks the bound of Gallia's brief reſource;

* See "Some Remarks on the Apparent Circumſtances of the War, in the Fourth Week of October, 1795." The production of a perſon accuſtomed to think, to ſpeak, and to write, and all with great ability.

† "A Curſory View of the Aſſignats and Remaining Reſources of French Finance. (September 6, 1795.) Drawn from the Debates of the Convention, by F. D'Ivernois, Eſq. A work of ſome importance, and which ſhould be read with attention, but with much allowance for the warmth of the Writer

In vain: her arm of terror, as before,
Draws iron loans, nor fears to plunder more.

Such thoughts awhile THE DRAMATIST purſued,
Of public pleaſure and of public good:
Of ſcandal much he mus'd, of treaſon more,
And ſchools for each, and ſcholars at his door;
Nor portico, nor learned grove he ſought;
In ſquares he preach'd, in theatres he taught.
With random wit he any thing could hint,
In verſe, in dialogue, in ſpeech, in print,
In handbills, reſolutions, toaſts, and clubs,
With ſtateſmen, players, pimps, or dukes, or grubs.
Chief on the ſtage unrivall'd; in that cauſe
None, but the thinking, e'er withheld applauſe;
Nor half, nor whole Menander, * as ſome deem,
Vice is the prompter of his ſubtle ſcheme.

* Tu quoque, tu in ſummis, O *dimidiate Menander*, poneris.—Julius Cæſar of Terence.

At will he gathers all his various fame,
By Bacchus arm'd againſt the tint of ſhame:
Rich his conception, ready is his phraſe,
And his the ſpeaker's, his the poet's praiſe;
Round him the Muſes ſtrew their fragrant flow'rs
From Heliconian ſprings, and never fading bow'rs.

From theſe THE DRAMATIST now turns with ſcorn,
For other conqueſts, other empire born.
Before him, in confuſion's order, lie
Codes and Digeſts of direſt anarchy,
With all the embryo forms of varied ſtrife,
Rough-ſketch'd by Gallic pencils from the life,
How mobs, in act a ſenate's power to wreſt,
Headleſs or headed, ſerve a patriot beſt.
The charts of aberration next are ſeen,
What ſtars are fix'd, what meteors light the ſcene

With momentaneous glare; what ſpells ſo proud
With fond illuſion cheat a ſpungy crowd.
But laſt, his hands with eager haſte unroll
Pictur'd devices quaint on many a ſcroll;
Inſult with folly, fear with pert grimace,
Mock conſuls, regal robes, and taudry lace,
The trappings of that nameleſs monſtrous * fry,
That loath'd abortion of democracy,
Got by the demon of the dark divan
'Twixt carnage, luſt, and rapine, as it ran.

The lights wax'd faint; and glimmering through the gloom,
Spectres aroſe, and groan'd their earthly doom;
Who while they breath'd in ſlaughterous purpoſe bold,
Leagued in damnation, could no concord hold;

* The Executive Directory of France, Council of Ancients, Council of Five Hundred and all their trumpery, and their approaching tyranny.

Their jargon new, their crimes were under-
ſtood,
All foul, all guilty of their country's blood;
Freſh from the depths of that unholy ground,
Where life and common ſin one tomb have found.
Before the DRAMATIST they held a glaſs:
" Such things are but occaſional and paſs;
" Unaw'd he ſpake; " they ſtamp a glorious
cauſe:"
(The Fiends, ſo Hell had order'd, glar'd ap-
plauſe.)
" But ſay, he cries, what terrors yet reſide
" In Anarchy's pavilion dark and wide?
" Broad is the curtain; nor yet half unroll'd;
" 'Twill other lands and choſen iſles enfold:
" Perhaps,"---(the grieſly ſhadows flitted faſt,
And o'er the Hall of Themis ſeem'd to caſt
Vapour aduſt from their ſulphureous home:)
" Stephen with Satan may divide his dome

" Goes it not ſo ? the fire may beautify :
" Another phœnix may with Gallia's vie :
" A new Pantheon Paul may yet diſcloſe,
" And with new ſaints my Lauderdale repoſe."
The Fiends fled grimly pleas'd ; a dizzying pain
Entranc'd THE DRAMATIST's diſorder'd brain,
Till all his earthly powers confounded lie,
O'erſtrain'd in that infernal colloquy ;
But ſhort his reſt ; THE DRAMATIST awoke,
And ſilence in deliberate accents broke :

" Since all that genius, all that wit can give,
" Or ſovereign Nature's high prerogative ;
" All that approving taſte may beſt enſure,
" Fancy's gay bloſſom, or the fruit mature ;
" The ſtores of memory, and the treaſur'd wealth
" Of claſſic moments in laborious ſtealth ;

" Or readieſt elocution's eaſy flow,
" Thoughts that enchain attention, words that glow,
" And paint the changeful manners of the age,
" To liſt'ning ſenates, or th'enraptur'd ſtage;
" Caſt round my name but ineffectual rays,
" Or bleſs with dry ſterility of praiſe;
" Too late, alas! I feel, a ſtateſman's part
" Muſt bear the impreſs of an honeſt heart.
" Scorn'd, though admir'd, mid flaming tempeſts caſt,
" No laurel ſaves me from the public blaſt,
" But ſtruck and circumſcrib'd in all my rage,
" I ſtand the ſad Bidental * of my age.

" Better be with the mob; their fancies cheat;
" By human Hackneys dragg'd from ſtreet to ſtreet;

* The word BIDENTAL, in Roman writers, ſignifies a place or perſon ſtruck with lightning. It was uſual to inclоſe the place, and erect an altar on the ſpot, [illegible]

" Better go mount the tribunitian chair,
" Hurl wildeſt doctrines through the wildeſt air,
" With ſophiſtry that fits the phrenzied crew,
" Lank, haggard, lean, in black rebellion's hue,
" Till cymbals * ſeem through fancy's ear to ring
" In diſmal tones around a ſuffering king.

" Oh, for a virtuous heart, or ſeeming worth !
" What planet look'd thus ſparely on my birth,
" Cold, though benign ; and on my baby brow
" Shed damps of death I never felt till now.
" Subſtance within, nor ſemblance will they find
" Of virtuous purpoſe, or the upright mind :
" In all I urge, the Houſe alone will hear
" The high-wrought diction, or the wit ſevere;

* In the ancient ſacrifices offered to the bloody idol of Moloch, it was cuſtomary to claſh the cymbals and other inſtruments, to overpower the cries and groans of the agonizing victims.

" Stage-admiration!---All obtain ſome grace,
" All from their purpoſe find excuſe or praiſe.
" Shall Mornington, for three full hours, deſcant
" On ſcraps and ſhreds in commentating rant?
" There is a clock; I wiſh my Lord could ſee
" How ill long ſpeeches and ſhort ſight agree:
" Curſe on his words; conviction ſtill attends,
" And proves bad means proportion'd to bad ends.
" Shall Reeves with Druid * faith and potent rod,
" Involve *alone* the ſpirit of the God
" In Britain's central tree, all branches broke;
" Then ſeek for ſhade beneath the leaf-lorn oak?

* The Druids believed, that the ſpirit of their Deity reſided in the *mistletoe* of the ſacred oak, which grew in the midſt of the Grove of Mona. The alluſion here is to the celebrated Tree of the Conſtitutional Tree, and its branches in the [illegible] in October [illegible], "[illegible]," which [illegible] the Grove [illegible].

" Shall mitred Horſley teach, in eaſtern way,
" Subjects are made for nought but to obey?
" Shall Wyndham, boldeſt in the Sovereign's cauſe,
" Call for a vigour ſtronger than the laws?
" Yet all in virtuous meaning ſeek defence:
" I never deviate into honeſt ſenſe.

" Ah me! unwilling now my lips I cloſe,
" And leave myſelf and England to repoſe.
" Lo! PITT prepares the adamantine chain
" To curb fell Anarchy, * and all her train;

* *Read* the Bill againſt Treaſon, and the Bill for effectually preventing Seditious Meetings and Aſſemblies; and conſequently for preventing (and I truſt effectually) the overthrow of the lawful and eſtabliſhed government of theſe kingdoms, and of that high and paramount authority, veſted in the King, the Lords and the Commons, in Parliament aſſembled.

" Fir'd with the brand of ſome Arch-Calvin's rage,
" Or hail'd by Reaſon, children of *her* age ;
" Not whiten'd with the ſanctimonious foam,
" Blood muſt diſtain the portal of their dome ;
" The lamb they fain would ſtrike for Gallic gueſts
" In other paſſovers, and other feaſts :
" Gaunt with diſcomfiture they now advance,
" And wield addreſſes, and would wield the lance.
" The good alone are free ! PITT's virtue ſprings
" To ſhield the peaſant, and the throne of kings.
" Why muſt I crouch before the illuſtrious Youth ?
" Why hail the guardian of the law and truth ?
" If THUS he lift Britannia's regal ſtate,
" His fame ſhall be as permanent, as great !

" His be the guidance of the public light ;
" Hyperion's ſteeds, in marſhall'd order bright,
" His ſteadier hand ſhall rein ; through heav'ns high way
" Advancing roll along the orb of day,
" Through various ſigns, with temperate boldneſs tried,
" Pauſe in the Balance, through the Scorpion glide ;
" The wand'ring fires obſerve ; WITH FREEDOM trace
" The limits of that conſecrated ſpace,
" And juſt to empire's delegating ſource,
" Abſolve the deſtin'd round of his ethereal courſe."

Here ceas'd THE DRAMATIST ; and ſtruggling ſighs
Burſt from his ſoul, and fears began to riſe :

For now, triumphant in the eaſtern world,
Old England's ſtandard Elphinſtone unfurl'd;
High trophies of confirm'd dominion wait
In orient ſplendor on Britannia's ſtate;
And while all toil ſhe ſcorns, all danger braves,
O'er HOPE's fam'd CAPE her bloodleſs enſign waves*.

* In November 1795, arrived the intelligence of THE SURRENDER of the CAPE OF GOOD HOPE to the arms of Great Britain, under Admiral Sir G. K. Elphinſtone, K. B. and the Generals Craig and Clark, without the effuſion of blood. See the Gazette, publiſhed on the occaſion by the Miniſtry, who, it is firmly expected, will, in the name of Great Britain, greet this invaluable and moſt important fortreſs with an *Eſto Perpetua!*

FINIS.

REMARKS ON

THE DECLARATION

OF THE

WHIG CLUB,

On the 23d of JANUARY, 1796.

REMARKS ON

THE DECLARATION

OF THE

WHIG CLUB,

On the 23d of JANUARY, 1796,

IN A

POSTSCRIPT

TO THE SECOND EDITION OF

A SATIRE,

ENTITLED,

THE POLITICAL DRAMATIST

OF THE

HOUSE OF COMMONS,

IN

1795.

With terrors round, can Reason hold her throne,
Survey the Known, nor tremble at the Unknown?

London:

PRINTED FOR J. PARSONS, NO. 21, PATER-NOSTER-ROW.

MDCCXCVI.

REMARKS ON

THE DECLARATION

OF THE

WHIG CLUB.

As the preceding Poem is profeſſedly political, there is no impropriety in obſerving, that ſince the firſt edition of it, the public have read in the papers, "THE DECLARATION OF THE WHIG CLUB, *ſigned*, CHARLES JAMES FOX," as agreed to at a general meeting, held at the

Shakeſpeare Tavern, Covent Garden, on the 23d of January, 1796. In this Poſtſcript, I ſhall blend no remarks on other works, or other writings, as I wiſh this Declaration ſhould be conſidered ſingly and apart. I ſhall paſs, with equal notice, the writings of the common ſcribblers of the day, and of the immortal Author of the Treatiſes on the French Revolution. I ſhall not comment on the names of William Miles and Gilbert Wakefield, or of the RIGHT HONOURABLE EDMUND BURKE.

But on public papers of ſuch importance, a public opinion may be given; and in the judgment of thinking men, I conceive, that a more alarming or a more deciſive explication of political principles, nefarious, abandoned, and deſtructive, could not have been preſented by the art of the ſophiſt, or the ſtrength of the orator. It is melancholy to obſerve men of high character

racter, wealth, and dignity, in conformity with the example of the *firſt* leaders of the *firſt* Revolution of France, propoſing and recommending A CATENATION OF CLUBS throughout the kingdom, all linked and combined with one great central aſſociation in the metropolis, to overawe and intimidate the government. It is more than melancholy, it is a warning to this country, to hear SUCH men, calmly and upon reflection, recommending (for I uſe their own words) "*The Exerciſe* OF THAT JUST AUTHORITY, "*which* THE NATIONAL OPINION *muſt ever poſ-* "*ſeſs* OVER THE PROCEEDINGS OF THE LEGIS- "LATURE," without a bluſh for the doctrine, and without a fear for the event.

What is it, but to declare THE WHIG CLUB, the common receptacle of all the political abominations of which the French have drunk largely and fatally, and preſented the cup to every na-

tion

tion of Europe? What is it, but to ſtyle the Whig Club the great JACOBIN DEN of England, under the auſpices of men, *candidates for the government and direction* of this great, opulent, and eſtabliſhed empire; and *profeſſing to act* upon a principle, on which no government can ſtand, no ſubordination can be long maintained? For, in my judgment, the eſſence of *the Jacobin Doctrine* conſiſts in this; namely, to call *the People* of any country *the Sovereign power*, in oppoſition to the lawful, permanent, and *eſtabliſhed authority*, veſted in the governors of it; to call the ſenſe of *Clubs aſſociated*, the ſenſe of *that people*; and when thoſe Clubs have thought proper to deliver and publiſh *their doctrines* and reſolutions, to declare that the ſovereign people have *in effect* SPOKEN THEIR WILL; and that, in conſequence of it, the meaſures of a government are to be changed, miniſters depoſed, a king dethroned, or a conſtitution regenerated; and all this

this is ſpoken with as much coolneſs, and as little concern, as if the affairs of a veſtry were to paſs from one ſet of wardens to another. And *further*, as theſe momentous concerns are carried on chiefly *in the metropolis* of any kingdom, it is virtually to declare, that, *the ſenſe of the diſaffected part of the people of that metropolis, is*, THE CONTROLLING POWER OF THE STATE, as the government and its miniſters can neither be overawed, nor ſeized upon in any other place; and particularly, as all the other diſaffected Clubs in the country eſtabliſh their doctrines, and found their reſolutions, on the grand metropolitan hereſy.

But I will not purſue the ſophiſtry of THE DECLARATION; it is too trifling to miſlead the ſenſe of any man who will exerciſe a ſound judgment. I will not magnify THE WHIG CLUB;

CLUB ; for, in my opinion, it is contemptible when compared with the great and dignified majority, who maintain and uphold the government of theſe kingdoms, whatever miniſter may direct its meaſures. Though the French miſunderſtand that Club, and ſuppoſe a power, an energy, and even an authority in it, which it never did, and never can poſſeſs ; yet, I think, *the nature and tendency of it in principle* ſhould be fully underſtood in this country, as they pretend to be, and as they are.

IN THIS DECLARATION, which, we are given to underſtand, was drawn up * by R. B. Sheridan, Eſq. M. P. the Hon. Thomas Erſkine, M. P. Philip Francis, Eſq. M. P. and one James Mackintoſh, and unanimouſly agreed

* See the Copy of the Declaration, Printed for R. White, Piccadilly.

to,

to, at the general Meeting on the 23d of January, 1796, and adopted as their own; the Whig Club ſtand engaged to uſe every legal and conſtitutional effort, to obtain a repeal of the two famous acts lately paſſed; the one, "Againſt "Seditious Meetings and Aſſemblies;" the other, "An Act for the ſafety and preſerva-"tion of His Majeſty's Perſon and Government "againſt treaſonable and ſeditious practiſes and "attempts." Let all their engagements ſtand, and all their efforts be exerted, and all their ſophiſtries diſſeminated. I will anſwer with the prophet of old, "May *their* dream be *to them* that hate OUR country, and *their* interpretation of it to OUR enemies." I will be bold to anſwer theſe men in their own words, that the free and loyal people of theſe kingdoms, when they conſider theſe acts in the depth of their hearts, and in the ſolidity of their judgments, will

never " forget the meaſures of which they are " a part;—the diſpoſition from which they ap- " pear to flow;—the reaſons by which they are ſup- " ported;—and the conſequences to which they " are intended to lead." For my own part, I know not the words *ſeem*, and *appear*; I would aſſert the ſubſtance; nor need I the aſſiſtance of their *new Claſſical Lent Orator*, with all the farce of Roman lecture and tribunitian mockery. I want no whining over Felons,* convicted of treaſon or ſedition, and conveyed to remote or inhoſpitable climes, and no longer ſuffered, by the juſtice of their country, to trouble and diſorganize the ſtate. I can wait with patience for the new editions of their *De Triſtibus* and *De Ponto*, by the future Skirvings, Palmers, and

* Read the fine feeling paſſage *(ad populum)* on Tranſportation. I am at a loſs to which of the four illuſtrious pen-men I am to attribute this *ſympathiſing* ſtrain. Mr. Erſkine and Mr. Francis have *ſeverally* been *travellers into foreign parts*.

Geralds,

Geralds, from the ſhores of Botany Bay, and the ſolitudes of New Holland.

I hear the Whig Club talk of *Love*, as the baſis of government, when outrage and violence are abroad in our ſtreets. I hear them talk of favour and clemency: and who are their auditors? The proſelytes of democracy in the heart of London. Theſe are the foundations of their citadel; this is the baſis of their temple, while the dome and the columns are ſhaking. Love, favour, and clemency, it ſeems, ſuperſede the neceſſity of legal coercion in their new code. Digeſt and arrange it who can; they will wait in vain for the *Reſponſa Prudentum*. Mr. Chancellor Erſkine may talk, and write, and inſtitute; Thelwall and Wakefield alone will comment. I am aſhamed of ſuch ſolemn trifling, and of ſuch cruel abſurdity in the face of the nation.

By THIS DECLATION OF THE WHIG CLUB, *ſigned*, CHARLES JAMES FOX, we now fully underſtand the inſtitution; we are in poſſeſſion of the principles of this New Whig Monſter, of principles, the greateſt part of which, theſe *candidates for the government of Great Britain*, already know and feel they muſt abandon, if ever they ſucceed to the lawful and conſtitutional direction of public affairs. The great ſtone of THE DEN is rolled away; but my own words are inadequate to the ideas under which I labour; I have done my duty, and retire.

Cælo oſtenduntur, PEDIBUSQUE INFORME CADAVER PROTRAHITUR!

Men, and Brethren, who have read the Declaration of the Whig Club, and theſe Remarks upon it, warm from the heart of an Engliſh ſub-

ſubject ; Men and Brethren, I ſay, if it be right, in the ſight of Heaven and of this country, to hearken unto THEM more than unto our *legal and conſtitutional* governors, JUDGE YE.

Finis.

THE

SIGNS OF THE TIMES:

PART THE SECOND.

WITH AN

ADDRESS

TO THE

PEOPLE OF GREAT BRITAIN.

BY J. BICHENO.

Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for this is the time of the Lord's vengeance, he will render unto her a recompence. We would have healed Babylon, but she is not healed; forsake her, and let us go every one into his own country. JEREMIAH.

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M,DCC,XCIV.

ADVERTISEMENT.

THE many excellent things which have been written by the friends of liberty, of our conſtitution, and of humanity, againſt the preſent war, and on the neceſſity of reformation, and a change of meaſures, may make it ſeem almoſt needleſs to ſay more than has been ſaid; for intereſted men would not believe though one ſhould riſe from the dead. But although little that is new can be expected to be advanced on a ſubject which is ſo plain to the diſpaſſionate and diſintereſted, yet, as the argument in the following pages is placed, if not in a new point of light, yet, in ſuch an one as has not been conſidered in any degree proportioned to its vaſt importance, I am therefore induced to ſubmit it to the public attention.

It may be thought that the Author has not entered ſo fully into the diſcuſſion of ſome particulars as he ſhould have done, nor beſtowed the pains upon them which their importance required. As to thoſe in the former part of the book, as they have been ſo ably treated on by numerous voluminous writers, and as he had but little to produce that was new, he did not think it neceſſary

to enter farther into the conſideration of them than appeared needful for preparing the way for the vindication of what he advances reſpecting thoſe ſubjects, which ſome may be diſpoſed to reject becauſe novel. And as to the execution of the whole, he muſt beg leave to plead the conſtant toils of his profeſſion, which leave him but now and then an hour for ſuch inveſtigations.—Nothing but a conviction of duty could have induced the Author to preſent this to the Public; he has no ſelfiſh or party views to ſerve; and he hopes for all the indulgence which candor, with juſtice, can beſtow, and no more.

The love of peace, anxious apprehenſions for trembling liberty, concern for the fate which threatens our country, benevolence towards mankind, and a motive which a Chriſtian and a Proteſtant ought not to be aſhamed to avow, urge me again to addreſs my fellow-ſubjects at this dangerous and awful criſis.——May the evils which the *ſigns of the times* portend, and of which I have ſuch ſtrong apprehenſions, never fall upon my country!—May thoſe meaſures which alone can ſave us, be ſpeedily adopted!—But, ſhould it be otherwiſe, may the hearts of the true friends of our conſtitution and liberties never have to accuſe them that they foreſaw the approaching evil but wanted virtue to exert their talents, great or ſmall, in the cauſe of peace and order, juſtice and liberty!—May the genuine ſervants of God, who worſhip not the mammon of unrighteouſneſs, nor eſteem the Bible a compoſition of fables, never ſhrink from their duty, becauſe the world frowns and ſcoffers revile!

Religion is a reality; uncorrupted Chriſtianity is the greateſt benefit that ever God beſtowed upon mankind; but the deformities occaſioned by the corruptions of prieſts, and the perverſions of ſtateſmen, have brought it into long diſgrace, and prevented the intended good. The all-wiſe God, for reaſons inſcrutable to us, has permitted it to be ſo. This is one of the many myſteries of his providence: but his word will be accompliſhed; the kingdom of antichriſt will periſh, and uncorrupted Chriſtianity will revive from the moment of its ruin. We are ſure of the event; but by what *particular* means this is to be accompliſhed, and *when*, is not ſo clearly aſcertained. Theſe are left for events to elucidate.

Our

Our duty is to watch the *ſigns of the times*, and be ready whenever the ſeaſon of reckoning may come. That its approach is to be knowable is put beyond a doubt, for otherwiſe the delineation of the ſigns, and the command to *inquire* and *watch*, as well as the promiſe that *the wiſe ſhall underſtand*, would all be nugatory.

There is a prevailing prejudice that deſerves ſome attention, and of which it may be as proper to take notice in this place as any where. It is very uſual to hear people ſay of the prophecies, and particularly of thoſe in the book of *Revelation*, "They are ſo obſcure, and the opinions of the learned reſpecting them are ſo various, that it ſeems impoſſible to come at any certainty; and I therefore never trouble myſelf about them." It is true that there are a great diverſity of opinions, and many ſtrange and wild interpretations and conjectures have been ſtarted. But to what deſcription of prophecies does this *chiefly* apply? Not to thoſe which have long been accompliſhed, but to ſuch as remain unfulfilled; for though there may not be an *exact* conformity of ſentiment, as to every particular reſpecting theſe former, yet there is a *pretty general* agreement among our writers in their interpretation of them. What wild and incoherent notions had the fathers, as they are called, the writers of the early centuries, about antichriſt, the man of ſin, and the beaſt with ſeven heads and ten horns, in Rev. xiii. And why? Becauſe theſe prophecies were not ſufficiently realized. But what Proteſtant commentators differ about theſe predictions now? Scarcely any. To ſay nothing concerning the prophecies in the Old Teſtament, which referred to the humiliation of the Meſſiah, and which were never underſtood till after their fulfilment, obſerve the progreſs of the elucidation of the book of *Revelation*. The prophetic parts, to the end of the *ninth* chapter, are tolerably well underſtood, and though there may not be an *exact*, yet there is a *pretty general* agreement in the interpretations of our moſt approved writers, as there is alſo about thoſe other parts that have, for ſome time, been accompliſhed. For inſtance, ſcarcely any body now doubts but that the *fifth* and *ſixth* trumpets refer to the depredations of the Saracens and Turks; and almoſt all allow that the corruptions and perſecutions of the papal church, and its ſupporters, are repreſented by the treading under foot the holy city for forty and two months, and

by

by the witneſſes propheſying in ſackcloth 1260 days, or years, chap. xi. The reaſon of this general agreement is, becauſe we ſee the fulfilment. But, in the interpretation of ſome other parts of this book, authors are very various, and for this obvious reaſon, becauſe unaccompliſhed. But this is not always to be the caſe. When therefore they are fulfilled, and the correſpondence of events with the predictions ſuggeſts the true interpretation, it would be the height of folly to reject ſuch interpretations on account of their novelty, or becauſe former commentators entertained different opinions. I do not pretend to have any clear and ſpecific ideas of what remains unfulfilled, but I apprehend that the events ſignified in the *tenth* and in the *eleventh* chapters of *Revelation*, ſo far as extends to the nations being angry, and the coming of the wrath of God, are now accompliſhed, or accompliſhing. I think this is as demonſtrable as a thing of the kind can poſſibly be—as demonſtrable as that the *ſeventy weeks* of Daniel referred to the coming of the Meſſiah, or, as that the *fifty-third* of Iſaiah was a prediction of his ſufferings and exaltation.

Some, it is probable, may think that the Author has expreſſed too much confidence reſpecting the ſuppoſed approaching calamities, and too much of what ſome will call enthuſiaſm, for the occaſion; he can only ſay, that, whatever diffidence he may entertain as to ſome ſingle and detached hypotheſes, both in this part and in the former, yet he has no doubt remaining as to the great facts, and expected events; and under the impreſſion of this confidence it would be criminal apathy to treat them as common occurrences, and to feel as though but little were at ſtake.—When Jeſus beheld the capital of his guilty, devoted country, he wept over it.—Whether I write as a wild enthuſiaſt, or as one in his ſober ſenſes, who has ſome reaſon for what he advances, a ſhort time will determine; and, if the reader will ſuppreſs his cenſure, and engage himſelf diligently to watch the *ſigns of the times*, but for a few years only, I am willing to refer to future events for the proof that what is now burſting upon us tends to no common iſſue.—Yes, it is more than probable, that many will think the Author a miſtaken enthuſiaſt; but were this the univerſal opinion, (which is far from being the caſe) he is not deſtitute of ſupport againſt immoderate mortification.

In

If I am deceived by ſeeming correſpondencies, or led away by the illuſions of fancy, to adopt ſentiments which may have a tendency to create unneceſſary uneaſineſs, I ſhall eſteem myſelf under obligations to the man who will endeavor, candidly, to convince me of my deluſions; and if ſuch an one can produce any well-grounded arguments to overturn what is advanced in the following pages, or in the former part of *The Signs of the Times*, I hope I am neither ſo pertinacious nor ſo enthuſiaſtic, as to be incapable of conviction. But while no better arguments are advanced than, "Others have been deceived—opinions are various—when an author wiſhes to ſupport an hypotheſis of this kind, it is no difficult taſk, in any age, to find events ſuited to his purpoſe—theſe prophecies might be applied to any other country or events as well as to thoſe brought forward," &c. I muſt beg leave ſtill to maintain my confidence.

Chriſtians believe that the predictions of the prophets are *ſome time* to be fulfilled. Whenever that time comes, and a certain number of the predicted events have taken place, it is likely that things will be placed in ſuch a point of light as to convey conviction, to the pious and attentive obſerver, of the true intent of the Spirit of God; and it is to be expected, that this will be in proportion to the advancement of the great ſcheme to its perfect completion. Whether ſuch a number of theſe events have taken place, and whether things are now placed in ſuch a point of light, I hope the reader will candidly and ſeriouſly inquire. The Author thinks it is ſo; and though he does not pretend to determine, from unfulfilled prophecies, either the exact time, or manner, of the accompliſhment of any particular event, yet he thinks that, from what has taken place, a pretty poſitive concluſion may be drawn reſpecting the main events, and that they are *very* near; namely, the downfal of the papacy, and of all religious corruptions and uſurpations; the overthrow of all tyranny and oppreſſion; the general reformation and renovation of mankind, and of the overflowing calamities which are to effect, or prepare the way, for all this.

Such is the temper of the times, that ſome ſilly or party ſpirited people will, poſſibly, be ready to ſuſpect the Author of want of loyalty

loyalty to the king, of veneration for the conſtitution, and of love for his country, for to ſimilar ſuſpicions was a wiſer and better man expoſed, (Jeremiah xxxviii. 4.) and all for a conduct which avouched the very contrary, and for which, inſtead of perſecution and a dungeon, he deſerved the thanks of his country. Should it be thus, the Author will be content to conſole himſelf with that conſciouſneſs which he poſſeſſes of the falſehood of ſuch ſurmiſes, of the rectitude of his intentions, and the hope of *His* approbation who is the Judge of all, and to whom, and not to the will of men, we ought to live.

The Author does not profeſs to ſet himſelf up for the apologiſt of the French people; and far be it from him to attempt to juſtify their raſh and wicked deeds: he has not even ſuppoſed that every other people, in like ſituations, and with like provocations, would have acted the ſame part which they have; for that would be no alleviation of their guilt. The utmoſt that he has contended for, or ſuggeſted, is, that the overthrow of monarchy and popery in that country is the accompliſhment of God's word, and in judgment for oppreſſion and corruption; that their great leading principles are good, and that they have a right to legiſlate for themſelves, and chooſe what ſort of government they pleaſe, uncontroled by any other power on earth.

Whether the French be right or wrong, in this or that, is no part of the queſtion which it has been thought neceſſary to enter very deeply into;—yet the truth ſeems to be, that there is a ſtrange mixture of the greateſt good and the greateſt evil: much to be applauded and much to be lamented. But the argument againſt the preſent war is drawn from a higher ſource than either the principles or practices of the French reformers; and the Author thinks that, whether the French be right or wrong, whether they triumph or periſh, yet moſt of the nations who have made war upon them have involved themſelves in great blame by the raſhneſs of their proceedings, and that they hazard great danger by attempting to ſupport that, which not only inſpired wiſdom, but general reaſon, has doomed to fall.——But more than this; though the war, on the part of the combined powers, were ever ſo juſt, though as juſt as that of Iſrael againſt the proud king

of

of Aſſyria, or of any of the ancient empires againſt their cruel and ambitious invaders, it would not at all affect the queſtion. As in their caſes it was for the accumulated guilt of ſucceſſive ages, and for the general depravity of their character, and not for the blame of that particular quarrel in which they fell, that God made theſe invaders his inſtruments for their chaſtiſement and overthrow, and which deſtination Inſpiration had foretold—ſo, for the accumulated guilt, and general depravity, of modern nations, chaſtiſement is to be expected, and Inſpiration has put it beyond a doubt that it will one day come, when the beaſt with ten horns will be ſlain, and his body deſtroyed, and given to the burning flame. (Dan. vii. 11.) From comparing the *ſigns of the times* with the declarations and indications of prophecy there is great reaſon to apprehend that the time is *at hand*. Whatever, then, our provocations might be, the danger is much the ſame, and there is no hope of eſcape or alleviation but by inſtant REPENTANCE and REFORMATION.——Never, therefore, was that exhortation more in time, REPENT, FOR THE KINGDOM OF HEAVEN IS AT HAND.

Newbury,
March 11, 1794.

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A RETROSPECTIVE VIEW

Of the Events predicted in the fifth, sixth, seventh, eighth, and ninth Chapters of Revelation.

BEFORE we enter upon our inquiries, permit me to put a plain queſtion; not whether thou art intereſted in the continuance and triumph of corruption in this country, or in the ſupport of deſpotiſm and popery in France; queſtions proper enough in themſelves, for intereſt has a mighty influence in corrupting the heart and perverting the judgment; but, art thou a Chriſtian? Does the reader believe that the prophets in old time ſpoke and wrote under the inſpiration of the Spirit of God, and that the things which they foretold will have their accompliſhment? If not, he may be aſſured that the following pages will not be to his taſte.—In a Chriſtian country, when queſtions of the laſt importance are in agitation, and the fate of nations is at ſtake, there is a peculiar propriety in referring to thoſe ſacred records which we all believe to be from God, to ſee whether they contain any information which may aſſiſt us in forming a right judgment, and thus prevent our purſuing a criminal and ruinous conduct. He cannot be a Chriſtian who deſpiſes this appeal, and eſpecially as it is allowed, almoſt by general conſent, that we have here delineated the circumſtances and fate of nations, to the end of time.

The apoſtle Paul (Rom. xv. 4.) declares, reſpecting the writings of the prophets, that "Whatſoever things were written aforetime

were written for our learning, that we through patience and comfort of the ſcriptures might have hope;" and in the beginning of that profound and difficult, but important and inſtructive, book of Revelation, it is written, (chap. i. 3.) "Bleſſed is he that readeth, and they that hear the words of this prophecy, and keep thoſe things which are written therein: the time is at hand." Is it not therefore a ſtrange piece of folly, not to ſay profaneneſs, in Chriſtians, to maintain, that theſe prophecies are of a kind which it is as vain as it is unprofitable to inquire into? This is to arraign the wiſdom of God, and deſpiſe thoſe methods of inſtruction which the Inſpirer of prophecy has choſen. Far be this from us! Let us better underſtand that ſaying of the apoſtle to Timothy; "All ſcripture is given by inſpiration of God, and is profitable for doctrine, for reproof, for correction, for inſtruction in righteouſneſs: that the man of God may be perfect, thoroughly furniſhed unto all good works." Many things in this book may be hard to be underſtood, and eſpecially before their fulfilment, or the taking place of ſome events ſo immediately connected with them as to afford the inquirer a clue in his inveſtigations; but it does not thence follow, that we are not to ſearch into the mind and meaning of the Spirit of God, but rather that we ought to redouble our diligence in inquiry, and abound the more in prayer to God, for the teachings of that Spirit who gave the word, and gave it in this form, not that it might never be underſtood, but that, whilſt the purpoſes and operations of God, in providence, ſhould be hid from the careleſs eyes of a wicked world, they might, at the proper ſeaſon, be diſcoverable to the pious and diligent inquirer, for the conſolation of the upright, and, in the end, for the general conviction and edification of mankind. What the angel ſaid to Daniel (chap. xii. 3, 10.) is in point as to the preſent queſtion, and a ground of encouragement to invigorate our reſearches. *Shut up the words and ſeal the book, even to the time of the end. Many* (that is, about the time of the end) *ſhall run to and fro,* (ſhall inquire and inveſtigate) *and knowledge ſhall be increaſed. None of the wicked ſhall underſtand, but the wiſe ſhall underſtand.* The wicked will not ſee what God is doing, though they themſelves may be the inſtruments; but the wiſe, who ſearch into the word of God, and obſerve and compare the *ſigns of the times* with its predictions, ſhall

ſhall underſtand.—With theſe ſentiments let us enter upon the conſideration of our ſubject.

Previous to our conſidering what is recorded in the *tenth* chapter of the *Revelation*, and comparing it with the *eleventh;* and from which compariſon I ſuppoſe ſuch *ſigns of the times* to be diſcoverable, as may aſſiſt us to form a judgment of the period in which we live, and of the events we have to expect; it will be proper to take a curſory view of what goes before. In the *fifth* chapter we have an account of a book ſealed with ſeven ſeals, which Jeſus, the Lamb of God, was alone found worthy to open. This book is the repreſentation of the providence of God, which is committed to the execution of the exalted Redeemer of the world. The opening of the ſeals indicates to us the different periods of hiſtory, from the firſt preaching of the goſpel to the conſummation of all things. In the *ſixth chapter* we have an account of the opening of ſix of the ſeven ſeals. Theſe bring us to the overthrow of the heathen Roman empire, by the emperor Conſtantine, who, about the year 311, embracing Chriſtianity, effected a moſt aſtoniſhing revolution in the hiſtory of idolatry, and procured for the Chriſtian church a reſpite from thoſe perſecutions which had long harraſſed it, and which ſeemed to threaten its utter extirpation. Now (A. D. 323) were the four winds of heaven holden, (chap. vii.) that they ſhould not blow on the earth, nor on the ſea, nor an any tree, till 144,000 of the ſervants of God were ſealed in their foreheads, with the ſeal of the living God. The former commotions and perſecutions gave place to peace and quietneſs, till Chriſtianity ſhould acquire ſtrength and permanency by the addition of numerous converts. But tares ſprung up among the wheat. The ſeeds of antichriſtian error, pride, and domination, had long been ſown, and now the ſunſhine of court favour produced a plentiful crop. Chriſtianity, or ſomething called by that name, was brought to court; ſhe was careſſed, loaded with riches and honours; was debauched by her alliance with the world, and quickly became the mother of harlots. The true religion of Jeſus Chriſt was adulterated with the maxims of ſtateſmen, and the reveries of enthuſiaſts. The perſecuted became the perſecutors, and univerſal corruption, reviling, and oppreſſion ſucceeded. Hence the judgments which follow.

Chap. viii. "And when he had opened the ſeventh ſeal, there was ſilence in heaven about the ſpace of half an hour." Was this ſilence, as ſome interpret it, the ſhort quiet which the church enjoyed on the late change of circumſtances; or, (for this quiet had been repreſented before, chap. viii. 1.) was it not rather the amazement of heaven, on the opening of the ſeventh ſeal, at the corruption which followed, and at the judgments of God, which were about to ſucceed? There may alſo be an alluſion, as ſome ſuppoſe, to a ceremony among the Jews, who, while the ſacrifices were offering, and while the prieſt went into the temple to burn incenſe, remained ſilent without, praying to themſelves. "And I ſaw the ſeven angels which ſtood before God; and to them were given ſeven trumpets." Theſe ſeven trumpets are to be the ſignal for the uſhering in ſo many diſtinct judgments on apoſtate Chriſtians. "And I ſaw another angel came and ſtood at the altar, having a golden cenſer; and there was given unto him much incenſe, that he ſhould offer it with the prayers of the ſaints upon the golden altar, which was before the throne. And the ſmoke of the incenſe, which came with the prayers of the ſaints, aſcended up before God, out of the angel's hand." The corruption of the Chriſtian church which had taken place, and the evils which quickly followed in its train, became a ſubject of ſerious concern to thoſe who ſtill adhered to the truth; and the vindication of diſhonoured Chriſtianity, as well as of oppreſſed innocence, was the ſubject of their earneſt prayers. God heard them. "And the angel took the cenſer and filled it with fire of the altar, and caſt it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake." All theſe expreſſions are ſignificant of wars and commotions of nations, and are intimations of what is to be expected under the following trumpets, or poſſibly they were intended to repreſent thoſe commotions which ſhould agitate the Roman empire, between the death of Conſtantine and the ſounding of the firſt trumpet, which ſhould bring the invaſion of the Goths: that is, between the years 337 and 376. In this interval the family of Conſtantine, his three ſons, who divided the empire among them, and all his relations, periſhed, chiefly by aſſaſſination and inteſtine wars, within the ſpace of twenty-ſeven years. And ſo fierce and bloody was the war between Conſtantius, who reigned in Aſia and the eaſt, and Magnentius, who had pro-

procured the aſſaſſination of Conſtans, and had aſſumed the purple in Italy; that, as Victor obſerves, it almoſt ruined the whole ſtrength of the Roman empire. But this was only the prelude to much greater calamities.

Ver. 7. "The firſt angel ſounded, and there followed hail, and fire, mingled with blood, and they were caſt upon the earth; and the third part of trees were burnt up, and all green graſs was burnt up." This firſt trumpet brings a terrible ſtorm from the north, the region of hail; and the nature of the ſtorm ſhews the nature of the judgment, it was hail and fire mingled with blood, which denotes wars, and appears to have been a prediction of the terrible inundations of the Goths, who, about the year 376, broke in upon, and laid waſte a great part of Europe, that third part of the then known world, to which the prophecy refers; for when the prophecy ſpeaks of the judgment falling on a third part, the weſtern empire, or Europe, is to be underſtood. Great were the calamities which were endured, for ſeveral years, from theſe invaders. A check was at length given to their depredations: for attempting the conqueſt of Normandy, A. D. 402. they were defeated, their camp and their immenſe treaſures were taken; the captives were delivered, and as the diſperſed wandered about for ſafety, innumerable numbers were ſlaughtered. But another enemy quickly appeared.

Ver. 8. "The ſecond angel ſounded, and, as it were, a great mountain burning with fire was caſt into the ſea; and the third part of the ſea became blood," &c. This appears to be a prediction of the irruption of the Vandals, who, about the year 406, made a terrible invaſion into the weſtern and maritime parts of Europe, and bore down all before them: ſo that France, Spain, Portugal, and Italy, were made a prey of, and Rome itſelf was made to pay for its liberty. Here they ſettled themſelves for a while, till toward the period of the third trumpet, they went into Africa, and there founded the kingdom of the Vandals.

Ver. 10. "And the third angel ſounded, and there fell a great ſtar from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; and the

the name of the ſtar is called wormwood; and the third part of the waters became wormwood, and many men died of the waters, becauſe they were made bitter." This blazing ſtar, or comet, is Attila, who, with his Huns, A. D. 452, made a terrible invaſion into the weſtern parts, laying waſte the countries about the Danube and Rhine, the greateſt rivers in Europe, and eſpecially Lombardy, which is watered by the Po. His miſſion ſeems to have been particularly againſt this latter country. Right well did he call himſelf, *The ſcourge of God, and the terror of man.* For fourteen years he ſhook both the eaſt and weſt with the moſt cruel fear, laying waſte the provinces, by plundering, fire, and ſword. After having waſted Thrace, Macedon, and Greece, he turned his arms againſt the weſtern empire: he entered Gaul with 700,000 men, ſet moſt of the cities on fire, but going beyond the bounds of this trumpet, he met with a ſucceſsful reſiſtance, on which he turned his force againſt Lombardy, took and deſtroyed Aquilea, with ſeveral other cities, ſlaying the inhabitants, and laying the buildings in aſhes. From the Alps to the Appenine, all was flight, depopulation, ſlaughter, bondage, burning, and deſperation. He was preparing to march to Rome, but was diverted from his purpoſe by a ſolemn embaſſy from the emperor, and the promiſe of an annual tribute; and ſo concluding a truce, he retired out of Italy, and paſſed into his own dominions, beyond the Danube.

Whoever caſts an eye upon a map of this country, which he thus ravaged and depopulated, and which comprehended almoſt all the north of Italy, viz. Piedmont, Milan, moſt of the territory of Venice, Mantua, Parma, Modena, and ſeveral other provinces, he will inſtantly perceive the aptitude of the deſcription of this judgment: it was to fall upon *the third part of the rivers and fountains of water*, and the waters were to become wormwood, &c. Beſide its lakes, no country in Europe is ſo interſected with rivers. There are not many ſhort of a hundred, reckoning the numerous branches, with their ſeveral conſiderable ſtreams, which fall into the Po. Perhaps, at ſome future time, not far diſtant, the comparing of what may take place in the overthrow of Antichriſt, with this judgment which fell on thoſe countries eſpecially which are watered by the Rhine and the Po, may help us to underſtand that

that other judgment, repreſented in Rev. xvi. 4, 7. by the pouring out of the third vial upon the rivers and fountains of water.

Ver. 12. "And the fourth angel ſounded, and the third part of the ſun was ſmitten, and the third part of the moon, and the third part of the ſtars; ſo as the third part of them was darkened, and the day ſhone not for a third part of it, and the night likewiſe." This trumpet alſo relates to Europe, and perfects that for which the other trumpets prepared the way, the extinction of the weſtern empire. We may here recollect what Sir I. Newton, in his Obſervations upon the Prophecies, ſays, reſpecting this ſort of figurative language. "In ſacred prophecy, which regards not ſingle perſons, the ſun is put for the whole ſpecies and race of kings, in the kingdom or kingdoms of the world politic, ſhining with regal power and glory; the moon, for the body of the common people, conſidered as the king's wife; the ſtars, for ſubordinate princes and great men. Darkneſs is put for obſcurity of condition, and for error, blindneſs, and ignorance; darkning, ſmiting, or ſetting of the ſun, moon, or ſtars, for the ceaſing of a kingdom, or for the deſolation thereof, proportional to the darkneſs; darkning of the ſun, turning the moon into blood, and falling of the ſtars, for the ſame."

There appear no events to which this extinguiſhing of the third part of the ſun, moon, and ſtars, can be ſo properly applied as to what took place towards the end of the fifth century, when the weſtern emperor, and his ſubordinate governors, were utterly extinguiſhed, and an entire end was put to the very remainders of the Roman Cæſars. This was effected by the fourth inundation of the barbarous nations, when the Heruli, under Odoacer, their leader, invaded Italy, about the year 476 A. C. and, having conquered Auguſtulus, gave the mortal blow to the weſtern empire, and reduced all Italy under the dominion of the barbarian, who aſſumed the title of king of Italy. About ſixteen years after this, Theodoric, king of the Oſtrogoths, at the requeſt of Zeno, emperor of the eaſt, made war upon theſe invaders in their new ſettlement, conquered Odoacer in ſeveral battles, and obtained, as the fruits of his victories, a kingdom for the Oſtrogoths in Italy, which ſubſiſted, under various turns of fortune, from the year

493

493 to 552. The ſeat of government was now removed from Rome to Ravenna. This extinction of the imperial government, and humiliation, of Rome, appears to be that to which the apoſtle Paul alludes, 2 Theſſ. ii. 6, 7, 8. Thus he, or *that*, which hindered the man of ſin from perfecting his ſchemes of ambition, was taken away, and free ſcope was given to the Popes to realize that ſpiritual monarchy, after which they had ſo long panted, but could not ſo eaſily effect while the Ceſars continued, and the civil government remained ſo near them.

Thus have we ſeen the diſſolution of the Roman empire in Europe effected by the irruptions of the barbarous nations, not at once, but by degrees. From its ruins ſprung up the ten kingdoms, which had been ſhewn to Nebuchadnezzar as the ten toes of a great image, (Dan. ii. 42.) and to Daniel and John as ſo many horns of monſtrous and ſavage beaſts. Dan. vii. 7. Rev. xii. 3. xiii. 1.

WHAT was the effect which all theſe great and conſtant calamities that we have been reviewing, produced on the minds of the ſufferers? Did they put a ſtop to corruption, and reduce mankind to repentance? Inſtead of this, immorality, ſuperſtition, prieſtcraft and cruel oppreſſions, civil and religious, ſeemed to increaſe in proportion to the corrections of Providence, and even to outſtrip the calamities which precipitated the downfal of the Roman empire. Inſtead of turning to God by repentance, and ſeeking to him for protection, they multiplied their gods; and the only exhortations of the clergy were, "The holy martyrs, our defenders, are preſent; they would be entreated, and they ſeek that they may be ſought. Seek therefore unto theſe helpers unto your prayers, find out theſe protectors of your guiltineſs. Let St. Peter be now your helper in all things, that afterward he may be able to forgive you your ſins. Cant to the croſs, where n

wherein is the wood of the Lord's croſs, and the hair of John the Baptiſt: we fetch always the comfort of our Saviour through the interceſſion of his fore-runner." Thus idolatry was grafted on the Chriſtian profeſſion; and theſe antichriſtian apoſtates thought, by theſe devotions, and by making converts by fire and ſword to the holy Catholic church, to atone for their ſins, and bribe the Divinity to interpoſe in their favor. But while they are chanting to ſaints and relics for peace, and ſhedding the blood of the ſaints as the price of ſafety, behold an angel flying through the midſt of heaven, (ver. 13.) ſaying, with a loud voice, "Woe, woe, woe, to the inhabitants of the earth, by reaſon of the other voices of the trumpet of the three angels which are yet to ſound!" The three laſt trumpets are called *woe trumpets*, and this becauſe the plagues which were to come, either on account of their much greater ſeverity or longer duration, would be much more terrible than the four former.

Chap. ix. 1. "And the fifth angel ſounded, and I ſaw a ſtar fall from heaven unto the earth, and to him was given the key of the bottomleſs pit." Our commentators are generally agreed, that the judgment intended by this trumpet is very obvious, and cannot be eaſily miſtaken. This falling ſtar, or comet, is the grand impoſtor Mahomet, who, in the unſearchable operations of Providence, was the inſtrument of preparing a race of men, or monſters rather, for the ſcourging of apoſtate Chriſtians. Mahomet commenced his career about the year of Chriſt 608. Then he began to propagate his impoſture, and to take to himſelf the title of *The Apoſtle of God*. He did not pretend to deliver a new religion, but to revive that which had been given to Adam. In the year 622 he began to teach his diſciples that God had ordered him to propagate and enforce his religion by fire and ſword. Accordingly, in 623, they began to put in practice this pretended miſſion. Ver. 2. "And he opened the bottomleſs pit, and there aroſe a ſmoke out of the pit, as the ſmoke of a great furnace; and the ſun and the air were darkened by reaſon of the ſmoke of the pit." This ſmoke is his erroneous doctrine. Ver. 3. "And there came out of the pit locuſts upon the earth, and to them was given power as the ſcorpions of the earth have power." It does not comport with my limits, nor is it neceſſary to my deſign, to enter into the minutiæ

of this part of John's viſion; I ſhall only obſerve, that by theſe locuſts we are to underſtand the Saracens, the diſciples of Mahomet, who, for ſo many years, were the ſcourge of the Greek and Latin churches, Aſia and Europe. Here is no mention made of the *third part*, as in the other trumpets, but their commiſſion was againſt all the men who had not the ſeal of God in their foreheads, that is, who were not the ſervants of God, but had apoſtatized from the truth to ſuperſtition, idolatry, and perſecution, and which was the caſe with the pretended Chriſtians both of Aſia and Europe, both of thoſe who acknowledged the ſupreme authority of the Biſhop of Rome, and of thoſe who did not. But theſe locuſts were not to kill theſe men, but only to torment them. This does not ſignify, in the ſtricteſt ſenſe, that they were not to inflict death on any, for this they did on innumerable multitudes; but it means that, though they were to be the authors of numberleſs torments to both the Greek and Latin churches, yet, they were not to deſtroy them in their corporate capacity. This was to be effected by the future woes.

As to the time during which theſe Saracen locuſts were to torment them who had not the ſeal of God in their foreheads, it is ſaid, in the *fifth verſe*, to be *five months*, prophetic months undoubtedly, or 150 years. Again, it is ſaid, ver. 10. that "they had tails like ſcorpions, and there were ſtings in their tails; and their power was to hurt men five months;" the ſame period of time with that mentioned before, 150 years. There is ſome difficulty in reconciling this time, which the prophecy allots, with the hiſtory of facts. Some ſuppoſe that an alluſion only is here made to thoſe hot ſummer months in which locuſts are wont to prevail and do miſchief, without intending to mark out any certain time. Some, again, ſuppoſe, that as a prophetic month contains 30 years, the period of 150 years was intended, and that this refers only to that period in which the Saracens made their chief conqueſts, and occaſioned the greateſt calamities. Others imagine that both theſe five months are to be reckoned; and then the period of their tormenting men is fixed to 300 years. But others have thought, that here has been, through the miſtake of copyiſts, ſome alteration of the original text. See *Whiſton's Eſſay on the Revelations*, p. 106. By this hypotheſis, John is ſup-

poſed

poſed to have written IE or δεκαπεντε, and not E or πεντε, that is *fifteen* months inſtead of *five*, this being a period which ſeems to agree much better with the hiſtory of the Saracens; for from the beginning of the Saracen empire, or of the impoſture of Mahomet, in 608, to the firſt grand downfal of it, by the riſe of the Turkiſh empire, at the inauguration of *Tangrolipix*, (after the taking of the capital city of Bagdad) A. D. 1057 or 1058, are about 450 years. As it is not eſſential to my deſign, I ſhall not labor to ſolve the difficulties which here preſent themſelves, it being enough for our preſent purpoſe, if this fifth trumpet be allowed to refer to the depredations of this cruel people. I ſhall therefore only beg leave to ſuggeſt to the curious, and to thoſe who may have more ability and leiſure for the inveſtigation, whether the firſt *five months* may not refer to the ſevereſt period of their conqueſts and cruelties in Aſia, where they had their beginning, and the latter *five months* to the time of their chief and moſt tormenting depredations in Europe. Thoſe who wiſh to ſee a more labored explanation of theſe trumpets, may conſult Brightman, Mede, Lowman, Newton, Whiſton, and others. The latter of whom, except Mede, has the moſt originality, and though he may have ſome peculiaries, and ſtart ſome hypotheſes which may be thought to be unſupported by good argument, yet, altogether, he ſeems to have had the moſt conſiſtent ideas, and I acknowledge my obligations to him.

Ver. 12. "One woe is paſt, and behold there come two woes hereafter. And the ſixth angel ſounded, and I heard a voice from the four horns of the golden altar, which is before God, ſaying to the ſixth angel which had the trumpet, Looſe the four angels which are bound in the great river Euphrates. And the four angels were looſed, which were prepared for an hour, and a day, and a month, and a year, for to ſlay the third part of men." It is almoſt impoſſible not to believe that this woe refers to the Turks, who overthrew and entirely extinguiſhed all that part of the Roman empire which they aſſaulted, by the taking and ſacking of Conſtantinople, A. D. 1453, and by the entire conqueſt and poſſeſſion of the eaſtern empire to this day. This people perfectly agree with the following deſcription. They were to be prodigiouſly numerous, eſpecially in cavalry. (ver. 17.) Such has been

the caſe with the Turks; for they are reckoned to have no leſs than 719,000 of them diſperſed over the ſeveral provinces of their empire. They were to have "breaſt-plates of fire, and of jacinth, and brimſtone; the heads of their horſes were to be as the heads of lions, and out of their mouths iſſued fire, and ſmoke, and brimſtone. And by theſe were the third part of men killed." (ver. 17, 18.) This is, as Mr. Whiſton obſerves, a moſt proper or allegorical deſcription of the way and appearance of battles, ſince the woeful uſe of guns and gunpowder, which were invented under this trumpet. By theſe they were enabled, in the infancy of this art, of killing and laying waſte, to atchieve ſome of their greateſt exploits. By means of his artillery, Amurath the Second broke into the Peloponneſus, and took ſeveral ſtrong places; and in particular at their moſt fatal action, the taking of Conſtantinople, in 1453, ſuch enormous guns were employed as had never been ſeen before. One is deſcribed to have been of ſuch a monſtrous ſize, that it was drawn by ſeventy yoke of oxen, and two thouſand men. If we moreover conſider the cavalry as firing over the heads of their horſes, not only do the men ſeem to have breaſt-plates of fire, but fire, and ſmoke, and brimſtone, ſeem to iſſue from the mouths of their horſes.

But it being allowed, as it is by almoſt all our writers, that the Turks are intended by this *woe*, what chiefly concerns us is, when was this looſing effected, of which the prophecy ſpeaks, and for how long a time were theſe angels prepared to ſlay the third part of men? Concerning theſe four angels, ſee *Mede's Key*, p. 108, and *Whiſton's Eſſay*, p. 199. They underſtand them to be four ſultanies or kingdoms, which the Turks had at or near the river Euphrates, for ſeveral ſucceſſions together, whoſe capital cities were *Bagdad*, beyond that river, and *Iconium*, *Aleppo*, and *Damaſcus*, on this ſide of it. For a great while they were reſtrained to theſe parts, and could not extend their dominion as they wiſhed. Several circumſtances operated to effect this reſtraint, particularly the expeditions of the cruſaders, in the 12th and 13th centuries, and the power of the khans of Perſia, who, till the beginning of the fourteenth century exerciſed ſome control over them. But it is evident, that the ſeveral reſtraints of Providence, which had bound them, began to be taken off towards the end of the thirteenth,

teenth, and the beginning of the fourteenth centuries. All our writers on the ancient Turkiſh hiſtory, complain of the barrenneſs of their materials, and the inaccuracy of dates; but let us trace this matter as well as we can. Firſt obſerve the riſe of the Ottoman family itſelf. The firſt perſon we read of, of this remarkable race, which has been ſuch a ſcourge to Chriſtendom, is Solyman Shah, who attempted, about A. D. 1214, ſay ſome, later, according to others, to retire out of Perſia, to ſeek for himſelf and followers a ſettlement under the Seljukidæ, who then reigned in Aſia Minor. In attempting to paſs the Euphrates he was drowned. This ſo diſcouraged his ſons, that two of them returned back into Perſia; but Ortogrul, the third, with his three ſons, Candoz, Sarubani, and Othman, or Ottoman, ſtill remained in the neighbourhood of the Euphrates for ſome time, till Aladin, the ſultan of Iconium, received him, and gave him, and the four hundred families which emigrated with him, a country to inhabit. Ortogrul died about the year 1289, and his ſon Ottoman continued the ſubject and ſoldier of Aladin. By his valor and ſucceſs he raiſed himſelf to great eminence, and the race of the Seljukidæ terminating in Aladin, he fixed upon Ottoman to be his ſucceſſor. Oppreſſed with age and infirmities, he is ſaid, in his life time, to have devolved on Ottoman the cares and prerogatives of royalty. Mr. Gibbon fixes this in A. D. 1299: but it is generally determined to have been in 1300. From comparing what is ſaid of the length of his reign, and the beginning of the reign of his ſon Urchan, and other circumſtances, there is reaſon to conclude that he began his reign in the year of the Hegira (the Turkiſh epoch) 699 or 700, probably the latter. Now, as the Hegira began July 15, 622, A. C. and the Arabian years being lunar, and the Turks reckoning them by thirties, nineteen of which conſiſt of 354 days, and eleven of 355, their year 700 would commence on Sept. 16, 1300. Thus the fourth month of the Turkiſh year would be according to the Chriſtian era, 1301. Hiſtorians ſeldom take any notice of this difference in the commencement of the Turkiſh years, and thoſe of ours; but if an event is ſaid to have taken place in the 700th year of the Hegira, this year commencing in 1300 of our era, it is therefore ſet down as in that year. It is probable that Ottoman was inaugurated in the year of the Hegira 700; but hiſtory does not ſay on what day or month of that year;

it

it might be towards the latter end of it. Mr. Whiſton endeavo very ingeniouſly to prove from certain circumſtances, that he b gan his reign May 19, 1301. It would certainly afford ſome ſ tisfaction, if we could prove to a day or a month from whence date the beginning of the Ottoman empire. But I queſtion wh ther this would be enough to prove the exact time of the looſin theſe four angels, or meſſengers of deſtruction. In Ottoman, it evident that all theſe ſultanies were united; but perhaps the looſing is to be reckoned from ſome great and ſucceſsful exped tion undertaken ſome time after he had mounted the throne. think it is clear that it was ſoon after the commencement of hi reign; and if we are not able to prove the exact day or year, i does not invalidate the concluſion which we mean to draw.

According to Chalcocondylas, quoted by Mr. Whiſton, ſoo after Ottoman was ſeated on the Turkiſh throne, the Turks mad an irruption into Europe, even as far as the Danube, and a ſecon ſoon after. This ſecond is aſcribed to 1302. But let us hear M Gibbon, (*Hiſt. of the Riſe and Fall of the Rom. Emp.* vol. xi. p 443) who cannot be ſuſpected of wiſhing to ſerve the cauſe o Chriſtianity. He laments, with all other writers on theſe ſubject the obſcurity of the Turkiſh annals. He dates the firſt breac which Ottoman made upon the Greek empire July 27, 1299, bu ſays it was after the Seljukian dynaſty was no more. As author are pretty well agreed as to the uncertainty of the Turkiſh date and as it is pretty clear that Aladin did not die till 1302, perhap this date is not quite correct. However this may be, he ſays "The Seljukian dynaſty was no more; and the diſtance and de cline of the Mogul khans ſoon enfranchiſed him (Ottoman) fro the control of a ſuperior. He was ſituate on the verge of th Greek empire; the Koran ſanctified his *gazi*, or holy war, againſ the infidels; and their political errors unlocked the paſſes o mount Olympus, and invited him to deſcend into the plains of Bi thynia. Till the reign of Paleologus, theſe paſſes had been vigi lantly guarded by the militia of the country, who were repaid by their own ſafety, and by an exemption from taxes. The emperor aboliſhed their privilege, and aſſumed their office; but thoug the tribute was rigorouſly collected, the cuſtody of the paſſes wa neglected, and the hardy mountaineers degenerated into a tremb

ling

ng crowd of peaſants, without ſpirit or diſcipline. It was on ie 27th of July, in 1299 of the Chriſtian era, that Othman firſt ivaded the territory of Nicomedia; and the ſingular accuracy of ie date ſeems to diſcloſe ſome foreſight of the rapid and deſtruc- ve growth of the monſter." In page 431 he informs us, that ll now "all the emirs who had occupied the cities or the moun- ains, confeſſed the ſupremacy of the khan of Perſia, who often- mes interpoſed his authority, and ſometimes his arms, to check heir depredations, and to preſerve the peace and balance of his urkiſh frontier. The death of Cazan removed this ſalutary con- rol; and the decline of the Moguls gave a free ſcope to the riſe nd progreſs of the Ottoman empire." This event he dates May 1, 1304. This looks very much like the looſing of which the rophecy ſpeaks. Between this and the year 1312 he dates the onqueſt of the maritime country from the Propontis to the Me- nder, and the iſle of Rhodes, ſo long threatened, and ſo often illaged; and that now (p. 437) "the captivity or ruin of the even churches of Aſia was conſummated, and the barbarous lords of Ionia and Lydia ſtill trample on the monuments of claſſic and Chriſtian antiquity." And but a few years after this, ſo humbled were the proud Chriſtians of Conſtantinople, the trembling capi- al of the emperors in the eaſt, that crowds of naked Chriſtians, of both ſexes, and of every age, of prieſts and monks, of matrons nd virgins, were expoſed to ſale in their public markets; and all hey could do was to deplore the fate of their brethren, who were led away to the worſt evils of temporal and ſpiritual bond- age. In 1357 or 1358 they entered the European ſeas with a very numerous fleet of ſhips, and never ceaſed their conqueſts, nor re- ceived any effectual check, till the latter end of the laſt centu- In 1453 they took and ſacked Conſtantinople, entirely conquered the eaſtern empire, and made that imperial city the capital of thei vaſt dominions.

But for how long a period was their triumph to continue? Ver. 15. "And the four angels were looſed which were prepared for an hour, and a day, and a month, and a year, for to ſlay the third part of men." According to Mr. Brightman, Dr. Lloyd, Biſhop of Worceſter, Dr. Creſſner, Mr. Whiſton, and others,

396 years, and ſome odd days, are here ſignified. They reckon with a little variation, thus

	Years	Days
An hour - - - - - - - -	0	15
A day - - - - - - - - -	1	0
A month - - - - - - - -	30	0
A year of 365¼ - - - - -	365	91
Total	396	106

It admits of a doubt whether the Jewiſh year of 360 days ſhould be counted, or the Julian year as above; but as it does not affect the hypotheſis I mean to eſtabliſh, I ſhall not detain the reader to examine it. Mr. Whiſton argues that it is probable that Ottoman began his reign May 19, 1301, and reckoning from thence to September 1, O. S. 1697, when prince Eugene overthrew the Turks at Zenta, we have exactly the time required. And it deſerves to be remarked that ever ſince that overthrow they have never been able to make any effectual head againſt the Chriſtians, ſo called, but inſtead of being a plague to the Chriſtian nations, in the prophetic ſenſe of the term, theſe nations have been a plague to them, and their power has been conſtantly leſſening; for though they have made war ſeveral times, it has been uniformly to their loſs, at leaſt with reſpect to the old weſtern empire, or the Latin church; for immediately after this Providence raiſed up Peter of Ruſſia, who, by what he effected among the people of his vaſt empire, prepared a ſcourge for thoſe who, for four centuries, had been ſo cruel a ſcourge to mankind. This is the meſſenger who was to bring tidings from the north to trouble him, Dan. xi. 44.† and it is probable that Ruſſia will be a principal inſtrument of his deſtruction.

† It deſerves the attention of the learned inquirer, whether by his planting the tabernacle of his palace between the ſeas, in the glorious holy mountain, be not ſignified his making Conſtantinople, which is ſituated on the ſhores of the Boſphorus, between the Black Sea and the Mediterranean, the capital of his empire; for as Jeruſalem might be called the glorious holy mountain becauſe the capital of the Jewiſh church, though that church was become very corrupt, and the city polluted with every crime, ſo might this city, which was the capital of the Greek Chriſtian church, and eſteemed by them the holy metropolitan city, though polluted with ſimilar abominations, be ſpoken of in the ſame ſtyle.

What

What ſome able writers have ſaid on this ſubject deſerves attention, as it ſerves very much to ſtrengthen the argument, which goes to prove, that the hour, and day, and month, and year, for which this woe was prepared, terminated about the end of the laſt century. The firſt whom I ſhall mention is Mr. Brightman, who wrote in the beginning of the laſt century. He ſays (in his *Expoſition of the book of Revelation*, p. 324, edition of 1644.) "A year, here put ſimply, is underſtood to be a vulgar and uſual Julian year, that conſiſts of 365 days and ſome hours, all which time being numbered from the year 1300, ſhall expire at laſt about the year 1696, which is the laſt term of the Turkiſh name, as other ſcriptures do alſo prove with marvellous conſent." Dr. Creſner, and Dr. Lloyd, biſhop of Worceſter, foretold very nearly the peace of Carlowitz from this paſſage. See what Biſhop Burnet, in his *Hiſtory of his Own Times*, ſays of the latter. (vol. iv. p. 297, of 12mo. edit.) "Dr. Lloyd, the preſent learned Biſhop of Worceſter, who has now for above twenty years been ſtudying the Revelation with amazing diligence and exactneſs, had long before this year ſaid, the peace between the Turks and the papal Chriſtians was certainly to be made in the year 1698, which he made out thus; the four angels, mentioned in the fourteenth chapter of Revelation, that were bound in the river Euphrates, which he expounds to be the captains of the Turkiſh forces, that till then were ſubject to the ſultan of Babylon, were to be looſed or freed from that yoke, and to ſet up for themſelves; and theſe were prepared to ſlay the third part of men, for an hour, a day, a month, and a year. He reckons the year in St. John is the Julian year of 365 days, that is, in the prophetic ſtile, each day a year; a month is thirty of theſe days, and a day makes one, which added to the former number makes 396. Now he proves from hiſtory that Ottoman came and began his conqueſts at *Proufſe*, in the year 1302, to which the former number, in which they were to ſlay the third part of men, being added, it muſt end in the year 1698; and though the hiſtorians do not mark the hours, or twelfth part of the day or year, which is a month, that is, the beginning of the deſtruction the Turks were to make, yet he is confident if that is ever known, that the prophecy will be found, even in that, to be punctually accompliſhed. After this he thinks their time of hurting the papal Chriſtians is at an end. They may indeed ſtill do much of

chief to the Muſcovites, or perſecute their own Chriſtian ſubjects, but they can do no hurt to the Papiſts."

When I conſider the facts which give us reaſon to think that the four angels, or miniſters of deſtruction, which were bound in the river Euphrates, were looſed, when the four ſultanies above enumerated were united under Ottoman, and freed, not only from the reſtraints laid on them by the cruſaders, but from the control of the khans of Perſia; when I recollect that all this took place about the latter end of the thirteenth century and the beginning of the fourteenth, and that between the years 1299 and 1304, the Seljukian race being extinct, and the control of the khans of Perſia being no more, Ottoman founded the preſent Turkiſh empire, broke in upon the territories of the eaſtern Ceſars, and laid waſte the apoſtate Chriſtian churches; when, moreover, I conſider that ſince the peace of Carlowitz in 1699, though there have ſince been wars between the Turks and the papal powers, yet, that the latter have generally been the aggreſſors, and that the Turks have always come off loſers, ſo that their power is ſo much broken that their empire totters to its very baſe, I conclude that the hour, and day, and month, and year, in which they were to prevail, terminated about the end of the laſt century, probably on Sept. 1, O. S. 1697, when they experienced that fatal overthrow at Zenta in Hungary, from the army under prince Eugene.

SIGNS

SIGNS OF THE LATTER DAYS.

BUT does the violence of the ſecond woe terminate as we have endeavored to prove; and is it becauſe the men, againſt whom it was directed, are brought to repentance? No. Ver. 20. "And the reſt of the men (the members of the papal church) which were not killed by theſe plagues, yet repented not of the works of their hands, that they ſhould not worſhip devils, and idols of gold, and ſilver, and braſs, and ſtone, and of wood, which neither can ſee, nor hear, nor walk, neither repented they of their murders, nor of their ſorceries, nor of their fornications, nor of their thefts." This is the exact ſtate of the antichriſtian nations; they are ſtill impenitent, they ſtill maintain idolatrous worſhip, and ſyſtems of cheating and fraud, robbery and murder, perſecution and war. They have not repented.

Muſt we then give up all hope of better days? Will nothing bring the church to a purer ſtate, and the nations to repentance for their corruptions and murders? Alas! the man of ſin will never repent; antichriſtian prieſts and tyrants will never ceaſe their corruptions and oppreſſions, robberies and murders, till they, and their abominable ſyſtems, are utterly deſtroyed by the avenging judgments of God.—But we are not to deſpair.—Here, in the *tenth chapter*, an angel deſcends from heaven to brighten the gloomy ſcene, and to cheer our drooping hopes, by announcing that the *ſeventh trumpet* ſhall ſoon be ſounded, and the myſtery of God be finiſhed, as he hath declared to his ſervants the prophets.

The gleam of conſolation which breaks upon us in this chapter is very ſeaſonable and reviving; the great and laſting troubles, predicted in the former chapters, and which occupy a ſpace of 1400 years, are enough to try the faith and patience of the beſt. To hear of nothing but of hail and fire, of burning mountains and ſeas of blood, of darkening of the ſun, moon, and ſtars, of horrid monſters which vomit fire, and deſtroy innumerable myriads of men: to hear of nothing but woe after woe, without intermiſſion or proſpect of end, terrifies the boldeſt ſpirits, and oppreſſes the ſtrongeſt faith. The woes of the two laſt trumpets had now afflicted the nations for near a thouſand years; and the enormities of antichriſt had prevailed for a longer period. To revive the ſpirits, and to animate the hopes of God's ſervants, an angel appears at the end of the ſixth trumpet, or the ſecond woe, to aſſure them that the time of corruption, perſecution, and calamity, ſhall not continue much longer, but that the ſeventh and laſt trumpet ſhall ſoon be ſounded, and *that* woe come upon antichriſtian oppreſſors which ſhall finiſh the myſtery of God, and introduce among men his glorious kingdom of righteouſneſs, peace, and happineſs. Seeing then that there are the moſt cogent reaſons for concluding that the woe of the ſixth trumpet terminated about the year 1697, near a hundred years ago, and that many good and eminent men have been daily expecting, ſince that time, the judgments of the ſeventh trumpet, which are to bring the triumphs of popery, idolatry, oppreſſion, and wickedneſs, to an end, and introduce the kingdom of Chriſt, it becomes us to attend to the *ſigns of the times*, and ſee whether the fig-tree is not ſhooting forth and announcing the approach of ſummer. May the Spirit of God direct and illumine our minds, that we may underſtand his word and judge rightly!

Chap. x. 1. "And I ſaw another mighty angel come down from heaven, clothed with a cloud, and a rainbow was upon his head, and his face was as it were the ſun, and his feet as pillars of fire; and he had in his hand a little book open." This little open book appears to be a codicil to that book of which we read in chap. v. containing ſome additional explanatory matter. The book with ſeven ſeals contains a general repreſentation of the ſtate of things under the fourth monarchy of the world, (Dan. vii. 7, 23.) or of the

the Roman empire, and the kingdoms and ſtates into which it has been divided, from the firſt preaching of the goſpel to the end of time, and does not take particular notice of the events which more peculiarly concern the church of Chriſt. This little book includes ſeveral diſtinct viſions which repreſent more immediately the ſtate of the church, and which are related in the eleventh, twelfth, and thirteenth chapters, and in part of the fourteenth, if not the whole of it.

The obſerving of this is of the greateſt conſequence to the right underſtanding of this intereſting and inſtructive book.

Ver. 2. "And he ſet his right foot upon the ſea, and his left foot on the earth, and cried with a loud voice, as when a lion roareth, and when he had cried, ſeven thunders uttered their voices. And when the ſeven thunders had uttered their voices, I was about to write; and I heard a voice from heaven ſaying unto me, ſeal up thoſe things which the ſeven thunders uttered, and write them not. And the angel which I ſaw ſtand upon the ſea and upon the earth lifted up his hand to heaven, and ſware by Him that liveth for ever and ever—that there ſhould be time no longer;" (ὅτι Χρονος οὐκ ἔσται ἔτι) that is, as Dr. Doddridge has well expreſſed it, "the times of the judgments, to be ſignified by the pouring out of the ſeven vials, ſhould not be much longer delayed." And thus alſo do Brightman and others explain it, as meaning that *delay* ſhould be no longer, but that the ſeventh trumpet ſhould now ſpeedily ſound, and the judgments of God bring Babylon the Great to a rapid end. And then (ver. 7.) the myſtery of God ſhall be finiſhed, as he hath declared to his ſervants the prophets. Then the providence of God, in permitting the kingdom of his Son to be ſo long and ſo ſucceſsfully oppoſed; in permitting his church to be ſo grievouſly harraſſed by its enemies, and in ſuffering oppoſers ſo long to triumph, which has been eſteemed among the chiefeſt myſteries of the Divine conduct, ſhall be illuſtrated, and all nations ſhall ſee, in the deciſive woe upon Babylon, thoſe diſplays of wiſdom and righteouſneſs which ſhall vindicate the Divine government from all the aſperſions of infidelity.

Of

Of this great event almoſt all the prophets have ſpoken, and all agree that the calamities will be the moſt tremendous that the nations have ever experienced; but the iſſue, as it concerns the liberty and happineſs of mankind in general, as well as the felicity of the church of Chriſt in particular, the moſt glorious. A glory this very different from that which worldly wiſdom and carnal pride, for ſo many centuries, have been aiming at. All the governments of the world will be framed on principles of impartial and general juſtice. Pure and undefiled religion will revive. "Glory to God in the higheſt, and on the earth peace, good-will toward men," will again be ſung; and both the ſcattered Jews and the fulneſs of the Gentiles, will be brought in to ſwell the chorus, and to grace the triumphs of the Son of God. Long have the eyes of believers been looking to the promiſes, and obſerving the *ſigns of the times*, expecting the arrival of theſe promiſed days. But hitherto the time has been *delayed*.

Here, after the ſixth trumpet, or the ſecond woe, is paſt, and the reſt of the men, who were not killed, repented not, and after the ſeven thunders had uttered their voices, the angel ſwears by Him who liveth for ever and ever, that *delay* ſhall be no longer, but the ſeventh angel ſhall ſound.

In the next chapter, which contains explanatory viſions, we are informed that the ſeventh angel does not ſound his trumpet, to bring the deciſive woe, till after the witneſſes are riſen from the dead, in ſome one of the antichriſtian kingdoms, nor till that kingdom, or tenth part of the antichriſtian city, is ſo ſhaken by an earthquake that it falls. Here it is neceſſary to recollect what has been advanced in the firſt part of *The Signs of the Times*. It is there endeavored to be proved, that by the *ſecond beaſt*, which came up out of the earth, (Rev. xiii. 11—18.) the French tyranny, as perfected by Lewis XIV. and ſupported by his ſucceſſors, was intended; that it was he who, by the repeal of the edict of Nants, and the overthrow of all the remains of civil liberty in France, ſlew the witneſſes for *religious truth* and *civil liberty*; that it was he who cauſed an image to be made to the firſt beaſt (the papacy) by the eſtabliſhment of a ſpiritual tyranny ſimilar to that at Rome, and which, contrary to the ſtate of things in any other

country

country where the Pope's supremacy in spirituals has been acknowledged, was at once independent of the Pope's authority, and yet in support of his pretensions and corruptions. I have also endeavoured to prove, that it was here the witnesses laid politically dead for three lunar days and a half, or 105 years; that the revolution in France in 1789 was the resurrection of the witnesses to civil life, and the commotions which have followed, the prophetic earthquake here predicted; and that the fall of the tenth part of the city is accomplished in the overthrow of the monarchy or tyranny of France. Immediately after this the seventh angel sounds, and ushers in the *third woe*, which is to be the means of hastening the kingdom of God. The nations are angry, (compare chap. xi. 18. with xix. 19.) and gather themselves together to oppose the designs of God: his wrath falls upon them, and they are destroyed. This *eleventh* chapter, we must remember, is a miniature picture of the history of the Christian church, from its first beginnings to the end of time, and belongs to the little book which treats of the affairs of the church especially. When the visions of the book with seven seals are resumed, (which book refers to the more mixed and general concerns of the kingdoms) as in the *fifteenth* and following chapters, these events of the seventh trumpet, or third woe, are exhibited on a larger scale, and related with a more circumstantial detail.

Now let us compare the tenth chapter with the eleventh. In the tenth chapter we are informed that it was not till after the seven thunders had uttered their voices that the angel lifted up his hand to heaven, and sware by Him that liveth for ever, that *delay* should be no longer, but that the mystery of God should be finished by the sounding of the seventh angel. These seven thunders, I think, evidently occupy the space between the ending of the sixth trumpet and the commencement of the seventh. But, what are these thunders? John was forbidden to write what they uttered; and hence most commentators have past over this part of the prophecy without even conjecturing what might be intended, supposing that it would be presumptuous to do so. But this has not been the case with all. Some have conjectured that though what they uttered was not to be written at that time, yet they are explained in the after visions. Brightman supposed them to be

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explained in the fourteenth chapter: Whiſton imagines that they belong to the laſt vial, chap. xvi. But all this ſeems very unnatural. There are others who ſuppoſe that though it was not proper to write down what they uttered at that time, yet that, after their accompliſhment, they will be underſtood, and ſuppoſe them to be ſeven warnings which are to precede either the ſeventh trumpet or the laſt vial. It appears to me that as John was forbidden to write down what theſe thunders uttered in viſion, it would be as preſumptuous as it would be uſeleſs, to inquire what it was till the viſion is realized, and the intent of theſe thunders is aſcertained. For as it is likely that it was forbidden to be written leſt the prophecy ſhould be made too plain before the time that God would have it underſtood, ſo to attempt an explanation till events have made the archetypes of the thunders quite clear, would be running before God. But it does not hence follow that this is always to be the caſe; for when the things ſignified are accompliſhed, they may inform us, in language as plain as events can ſpeak, of what we were not to know before. But, to ſay nothing of what theſe thunders might utter, we may obſerve, that as we are not forbidden to inquire what the general meaning of theſe thunders themſelves might be, and as it is probable that they were intended to be ſome time underſtood, to the end that they might ſerve as a guide to direct the inquirer into the ſigns of the times, and as otherwiſe the mention of them would be uſeleſs, it is therefore very proper to examine, with modeſty, whether this part of ſacred writ may not aſſiſt us in forming a judgment of the times in which we live, that thus we may be excited to redoubled watchfulneſs, and be ready.

Our firſt enquiry ſhould be, what is the meaning of *thunder* in the myſtical and figurative language of prophecy? As in the natural world the things of creation are compriſed in the heavens and the earth, and the heavens are conſidered as the nobler parts of the creation, ſo in the world politic, in propheticc language, the heavens mean thrones and governments; the ſun, moon, and ſtars, emperors, kings, princes, and great men, as well as empires, kingdoms, and ſtates; the earth ſignifies the great maſs of the common people; clouds mean multitudes; wind, hail, ſtorm, and thunder, as well as earthquakes, ſignify wars and commotions among

among multitudes and nations. Thus in Isa. xxviii. 2. when God, by his prophet, threatens to punish by war, the language is. "The Lord hath a mighty and strong one, which, as a tempest of hail, and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth." And again, chap. xxix. 6. "Thou shalt be visited of the Lord of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and a flame of devouring fire." The next verse explains what this thunder and storm is: "And the multitude of all the nations that fight against Ariel shall be as a dream." Sir I. Newton, *On the Language of Prophecy*, p. 18, says, "Tempestuous winds, or the motion of clouds, are put for wars; thunder, or the voice of a cloud, for the voice of a multitude; a storm of thunder, lightning, and hail, and overflowing rain, for a tempest of war descending from the heavens and clouds politic." Dr. Warburton, in his *Divine Legation*, book iv. sect. 4. says, "The old Asiatic style, so highly figurative, seems, by what we find of its remains in the prophetic language of the sacred writings, to have been evidently fashioned to the mode of ancient hieroglyphics both *curiologic* and *tropical*.—Of the second kind, which answers to the *tropical* hieroglyphic, is the calling empires, kings, and nobles, by the names of the heavenly luminaries, the sun, moon, and stars; their temporary disasters, or entire overthrow, by eclipses and extinctions; the destruction of the nobility, by stars falling from the firmament; hostile invasions, by thunder and tempestuous winds; and leaders of armies, conquerors, and founders of empires, by lions, bears, leopards, goats, or high trees. In a word, the prophetic style seems to be A SPEAKING HIEROGLYPHIC."

If we examine all the passages in the sacred writings where thunder is mentioned in the prophetic style, we shall find that it generally, if not always, signifies war. It is probable, then, that these seven thunders were intended to mark out, for the direction of the pious inquirer into the signs of the times, seven wars, or periods of war, between the sixth and seventh trumpet, which should afflict the western part of the world, or those nations which had given their power to the papal beast, or which in any form had assumed antichristian power in religion, and which were

ſhould prepare the way for the great ſcene which was to follow.

But here it will be proper to aſk, (for frequent obſervation has convinced me that ſuch queſtions are not altogether needleſs) Does the reader believe that a prophecy can be fulfilled by the events which take place in his own day, and which paſs under his own obſervation, as well as by thoſe of five hundred years back, or of five hundred years to come? Does he think the wars and great events of nations which have or may take place in this age, and in theſe countries of Europe, as worthy to be the ſubject of prophecy as what was foretold by Daniel, (chap. xi.) reſpecting the invaſion of Greece by Xerxes; or of the conqueſts of Alexander, and the fate of his empire; or of the league which was formed between Ptolemy Philadelphus, king of Egypt, and Antiochus Theus, king of Syria, by the marriage of Berenice, the daughter of the former, with the latter, and the conſequences that followed that connection? I hope he does.

As the ſeven thunders appear evidently to occupy the ſpace between the ſixth and ſeventh trumpet, and as thunder in the prophetic writings is allowed to be the ſpeaking hieroglyphic of war, and as it is likewiſe probable that the ſixth trumpet, or ſecond woe, ended about the year 1697, it is worth while to inquire whether theſe thunders have uttered their voices, that is, whether there have been ſeven periods of war in Europe ſince that time. On examination, the hiſtory of this century will inform us that, taking all the nations together which do or have made up the body of the papal beaſt, and among whom the remains of religious corruption, uſurpation, &c. continue, (and which almoſt all allow to be the object of theſe viſions,) there have been juſt ſeven of theſe thunders, or periods of war, neither more nor leſs. And it is worthy of remark, that this is the caſe whether we take into the account thoſe ſtates and kingdoms only which ſprang out of the ruins of the old Roman empire, or all thoſe that compoſe the Latin church, or even the whole of Europe. We ſhall conſider thoſe wars in which all Europe have been engaged ſo far only as the nations which are or have been ſubject to the papacy have been concerned in them.

1. The

1. The firſt period of war commenced in 1700, and continued without intermiſſion till 1721 incluſive; for when other powers terminated their deſtructions, and huſhed the roar of war in ſome parts of Europe, by the peace of Utrecht, in 1713, and by that of Raſtadt, in 1714, then, as though alarmed leſt mankind ſhould be too happy, the madman Charles the Twelfth of Sweden rouſed himſelf from his bed of affected ſickneſs at Dometica, and proſecuted his war againſt Ruſſia, Denmark, Pruſſia, Poland, Hanover, and Saxony, with renewed vigor. In theſe wars the following powers were engaged: Sweden, Ruſſia, Denmark, Poland, England, Holland, the Emperor, Spain, France, the Venetians, the Turks, &c. This was the firſt thunder.

2. The ſecond, though very violent while it laſted, was of ſhorter duration than the former, continuing only through the three campaigns of 1733, 1734, and 1735. In this war there were engaged the Emperor, France, Spain, Sardinia, &c.† The interval of peace was ſhort; for,

3. In 1737 the third thunder began to roll; nor did it ceaſe to lay the faireſt parts of Europe in ruins till 1748. In the wars which filled up this period of deſtruction the following powers were engaged: the Emperor, Ruſſians, and Turks, led the way; England and Spain quickly followed; France, Pruſſia, and Holland alſo united to increaſe the calamity.

4. In 1755 commenced another period of war, which ſoon ſet all Europe in a flame. Great Britain, France, Pruſſia, Saxony, Auſtria, Sweden, Spain, and Portugal, experienced its effects. This period of war laſted till 1763, and was the fourth thunder.

5. The fifth, though extremely violent where it raged, did not extend itſelf ſo wide. The parties engaged were the Ruſſians, Poles, and Turks. The French and Corſicans alſo increaſed the

† About the year 1726 the treaties of Vienna and Hanover had like to have kindled a general flame throughout all Europe, but it being happily extinguiſhed juſt as it was breaking out, and the expence of preparation being the chief evil, what happened between us and Spain can by no means be reckoned a thunder.

roar. Poland was never ſo deſolated. This commenced in 1768, and continued five years.

6. Peace, as uſual, was but of ſhort continuance. The diſpute of Great Britain with her American colonies, which broke out into an open rupture in 1775, was the occaſion of a ſixth general tempeſt breaking upon the chief maritime powers of Europe, and which continued from 1778 to 1782, five years. The powers engaged were Great Britain, France, Spain, and Holland.

7. The ſeventh and laſt period of war was from 1788 to 1791, incluſive. The parties engaged were the Ruſſians and Auſtrians againſt the Turks; the Swedes againſt the Ruſſians and Danes; the Belgians alſo, who revolted againſt the emperor, increaſed the tempeſt. Denmark ſoon became neuter; and as far as the emperor and Swedes were concerned, peace was reſtored in 1790, but the Ruſſians and Turks continued their ſlaughter till 1791. This was the ſeventh thunder.

This laſt period of war ſeems, under Providence, to have been among the principal cauſes of the ſucceſs of the revolutioniſts in France; for thoſe who may be thought to have been the moſt diſpoſed to aſſiſt the French court were otherwiſe employed. This circumſtance has not been unnoticed by the writers of the day. It has been obſerved that it happened unfortunately with reſpect to the ariſtocratical party in France, that Europe had ſeldom been, through a long courſe of years, in a ſtate leſs capable of affording the ſuccours which were now demanded by the princes, nobles, and clergy of that country, or in which the minds of the people, or the diſpoſitions of the ſovereigns were leſs calculated for undertaking any enterprize, than at preſent. The mad ambition of the emperor Joſeph, under the influence of the overwhelming power and vaſt deſigns of Ruſſia, to which he became ſo miſerable a dupe, beſides the ruin and ſpirit of revolt which it ſpread through his own dominions, had, in no ſmall degree, deranged the general policy of Europe. And it is worthy to be obſerved that juſt when this prince was on the eve of making peace with the Turks, and which being accompliſhed, he might then have been able to turn his attention to the ſituation of his brother-in-law the king of

France,

France, he died, (Feb. 20, 1790.) His ſucceſſor, Leopold, immediately ſet himſelf to accompliſh what death prevented Joſeph from executing; but no ſooner was peace concluded with the Ottoman court, and his revolting ſubjects in Brabant brought to obedience, than he died alſo, (March 1, 1791.) All theſe events counteracted every inclination which the court of Vienna might have to oppoſe the progreſs of the French revolution, and gave time for its gaining ſuch a firm eſtabliſhment, that before Francis, the preſent emperor, could be prepared for the meditated attack, the people of France were become too much enlightened into the enormities of the old ſyſtem, too much informed of their rights and ſtrength, and too united, to be eaſily frightened into a retreat.

The courts of London and Madrid were occupied in a ſquabble about an object ſcarcely bearing or deſerving a name. The king of Sardinia, from the ſtate of his finances, of his army, of his fortreſſes, was not in a condition to hazard any attempt in favor of the old deſpotiſm, till too late. We may add, the immenſe debts, contracted in the wars of the preſent century, (originating from the impolitic and ruinous practice of funding, which muſt in the end, and perhaps very ſoon, terminate in events the moſt calamitous to thoſe who have had reſort to ſuch unwiſe meaſures); theſe debts, I ſay, and the conſequent derangement of the finances of all the powers in Europe, proved highly favorable to the cauſe of the French reformers; and however great the fears of ſome might be, reſpecting the influence of this example, or however much inclined to liſten to the ſupplications of humbled deſpotiſm, or to ſupport the cauſe of the mortified nobility and clergy, whoſe cries for vengeance filled every court and every country, yet they were ſo ſhackled by circumſtances as not to be able to yield them immediate aſſiſtance.

Thus have the wars of this century been preparing the way for the accompliſhment of God's deſigns in the overthrow of the tenth part of the antichriſtian city, and the deſtruction of the power of thoſe privileged orders of men, who had been its chief ſupporters, which appears to be the ſlaying of the ſeven thouſand names of men predicted Rev. xi. 13. and which events were to be the prelude to the ſeventh trumpet, which is to bring thoſe judg-

judgments that are to perfect the overthrow of papal corruption and tyranny.

Seeing that God, by his servants the prophets, has condescended in various known and allowed cases, (as may be seen by comparing the writings of the prophets with history) to reveal his purposes concerning the fate of nations, and that for the confirmation of his word, and the edification of mankind, it certainly becomes us to examine whether there be any tokens or signs by which we may know the present times, lest the judgments of God come upon us when we are not aware, and find us, instead of waiting for him, as his faithful servants, in arms against his providence, and in league for the support of his enemies, and the enemies of his children.

There never were greater or more important events, since the world began, than those to which we are witnesses;—events apparently big with the most awful consequences. Though what we have advanced respecting the termination of the power of the Turks in or about the year 1697, and the accomplishment of the seven thunders, by the seven periods of war which have been since that time, may not, by itself, prove that the time is arrived for the sounding of the *seventh trumpet*, and for the commencement of that *woe* which is to bring antichristian idolatry, corruption, and oppression to an end, yet, in conjunction with other prophecies and events, it is possible that it may form a strong probability—a probability as near to a demonstration as can be expected on such a subject, and in the present stage of the business. Compare attentively. In that whole-piece picture (if I may so call it) contained in chapter the *eleventh*, we are informed that after the two witnesses, or two descriptions of witnesses, had lain politically dead in one of the streets of the antichristian city, the mystical Babylon, for three prophetic days and a half, the spirit of life from God entered into them, and they stood upon their feet, and great fear fell upon them who saw them. This is a Jewish manner of describing the great political changes of nations from bondage to liberty, as may be seen by comparing this place with Isa. xxv. 6—12. xxvi. 12, 19, 21. Ezek. xxxvii. 1—14. What the prophets in the passages referred to have described as the resurrection of the

the Jews from the dead, is allowed, on all hands, to be their rising to civil and political existence, when they shall be restored from their dispersions and bondage to their own land and to liberty: and the spirit which is promised, Ezek. xxxvii. 14. to be put in them that they may live, is not that which is promised Jer. xxxi. 33. and Ezek. xi. 19. but the spirit of political and civil life, preparatory to that greater blessing of the renovating Spirit of God. Upon the rising of these witnesses from their state of death, they heard a great voice from heaven, (ver. 12.) that is, from the supreme power, saying unto them, "Come up hither," assume the privileges and rights of freemen. "And the same hour there was a great earthquake;" (ver. 13.) or, in plain language, without prophetic figure, a great national convulsion, from the struggles which the supporters of corruption and tyranny made against the vindicators of the civil and religious rights of mankind. "And the tenth part of the city fell." This for ages past has been supposed to refer to France, the tenth part of the antichristian city, and events seem to verify the conjecture. This doubtless appears to point out *one* of the ten papal states or monarchies which had been the great supporter of the persecutions and oppressions of the whore of Babylon, and which was to fall some little time before the sounding of the seventh trumpet for the great and desolating woe; and no one of them has been, all through, so conspicuous in her cause as France.

"And in the earthquake"—not at the moment of the falling of the tenth part of the city, but *in the* earthquake which terminated in that event, "were slain of men seven thousand;" or, of the *names of men*, as it should be read. This has also, for near two centuries back, been supposed to be a prediction of the abolition of titles in France, and of the perishing of those privileged orders of men who have been the principal supporters of despotism, and the chief actors in the persecutions which have raged against God's servants, as may be seen more at large in the First Part of *The Signs of the Times*.

Immediately after the fall of this tenth part of the city, the third woe commences. Ver. 14. "The second woe is past, and behold the third woe cometh quickly. And the seventh angel sounded,

and

and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." That is, those judgments now commence which are speedily to effect this happy change; but Babylon the Great is to fall first, and this is to be accomplished by terrible things in righteousness. The nations are to be angry, (ver. 18.) and oppose the designs of God; the consequence of which will be, he will gather them together, (chap. xvi. 16. xix. 17—21.)and pour upon them his wrath, and thus destroy those (whether secular or ecclesiastical) who destroy the earth.

Let us now return to the seven thunders, and see whether our interpretation of them agree with what is here predicted respecting the tenth part of the antichristian city, and the events which have taken place. The last thunder, or period of war, as we have seen, began in 1788, just before the earthquake in France commenced, and continued till 1791, or, if we exclude Russia and Turkey, 1790. It entered far into the period of the earthquake, and was a means, under Providence, of forwarding the consequences of that convulsion. In this part of the earthquake the names of men were slain, that is, the titles and distinctions, not only of the ecclesiastics, but of the secular nobility were abolished. The titles of these latter were abolished June 9, 1790. Their cries for vengeance excited the sympathy and pity of the surrounding courts, but they were at present in no condition to help them.

The thunder ceased.——Aug. 25. 1791. several potentates and princes entered into a treaty at Pilnitz, and agreed to prepare for the invasion of France, and to unite their forces to restore the ancient despotism, and with it the invaded rights of the nobility and priesthood.—The affairs of France advance fast towards a crisis.—The angel swears by Him who liveth for ever and ever, that *delay* shall be no longer.—Aug. 10, 1792. the Monarchy falls.——The seventh angel sounds—The nations are angry, and God's wrath is come.

Thus, there hitherto appears to have been the most exact conformity between the representations to John, and the events which we

we have been conſidering, eſpecially as to the riſing and ſinking of the Turkiſh power, and the periods of war which have afflicted the Latin church, or theſe weſtern parts of the world, ſince the termination of the violence of the *ſecond woe*, and preparatory to the *third;* as well as to the revolution in France, and the commotions of nations which have followed the fall of the papacy and monarchy in that country. A correſpondence this which is calculated to excite the moſt ſerious alarm on account of our preſent ſituation, and of what we have to expect. But it is happy to reflect that this is not all; it is calculated alſo to cheer the hopes of all thoſe who are waiting for the fulfilment of the promiſes of God, for the morning cometh as well as the night, and *at evening time it ſhall be light.* (Zech. xiv. 7.) But, would we eſcape the evil, and participate only in the good? The likelieſt means to inſure this, is, without delay, to withdraw from this unhappy and *inauſpicious* war, and apply ourſelves to a univerſal reformation.

THERE are alſo other ſigns of the times which very pointedly indicate what we have to expect, but which we ſhall only briefly touch upon. From comparing what Ezekiel ſays, (chap. xxvi. xxvii. and xxviii.) concerning the fall of Tyrus, and the conſequent calamities, from the failure of commerce, with what is ſaid reſpecting the fall of Babylon the Great, Rev. xviii. ſerious concluſions might be deduced. As there might alſo, not only from that general indifference which prevails as to every thing which concerns religion, but from comparing Rev. xvi. 2, 13. with exiſting events. The union of Proteſtants and Papiſts, (though it muſt be ſuppoſed that they do not in general mean this,) for the

ſupport of that which heretofore they thought it their firſt duty to oppoſe, and for the overthrow of which they pray in all their churches, is a ſingular phænomenon.—Yes, charity obliges us to hope that the majority of Proteſtants would revolt at the idea of leaguing themſelves with papal tyrants for the direct purpoſe of ſupporting Popery. I believe that this is not the idea of the people in this country, and I hope that none of our treaties will ever bind us to fight through thick and thin for the perpetual ſafety of *all* the ſtates of Italy. For as the day (if God's word be true) will certainly come, and, it is likely, very ſoon, when God's wrath will be poured out upon that ſeat of ſpiritual tyranny, this would involve us in an awful ſituation indeed, to the moſt diſtant hazard of which no wiſe Proteſtants would expoſe their king and country. They who would do this, let them abuſe the French infidels as much as they will, are deeper in infidelity than they. No; the people of this country, in general, think nothing about Popery, or of the policy of ſupporting it. This is not eſteemed even a ſecondary end of the war by them. But, it is too evident that the violent advocates for religious hierarchies, tithes, &c. among Proteſtants, although they might approve of ſome reformation in the Gallican church, and would not have found themſelves inclined to oppoſe any alteration which might have brought it to a nearer conformity to their own ſeveral ſyſtems, yet, when the French reformers aboliſhed tithes, and reſtored to the people their ancient and natural right of chooſing their own paſtors, and eſpecially when they aboliſhed all religious eſtabliſhments in that extenſive country, and placed the different ſects upon an equal footing, and made all the miniſters of religion dependent upon their ſeveral flocks for ſupport, who might reward them in proportion to their own ability, or according to the opinion entertained of their deſerts; this reduction of things to the original ſtate in which Chriſt and his apoſtles left them, was beyond bearance, and they had rather that all the abſurdities and oppreſſions of the old papal eſtabliſhment ſhould be reſtored, than ſuch a dangerous example be ſet up in the heart of Europe. This appears evidently to be the ſentiment of thoſe who wail and howl ſo dreadfully about the contempt into which their "dear brethren in Chriſt" (the Popiſh clergy, who can no longer ſhew their mitred fronts in Parliaments) have fallen, and for the

over-

overthrow of the holy altars of the idolatrous whore of Babylon. But let us paſs on.

When I read or hear the ravings of Mr. B—ke, and of ſuch like orators, who are liſtened to with admiration and wonder, while they ſo feelingly deſcribe the merits of the papal prieſthood, the ſanctity of all religious eſtabliſhments, and the enormous impiety of touching this ark of God;—when I hear right reverend prelates, of a Proteſtant church, drawing the moſt invidious compariſons between the prieſts of the bloody whore of Babylon and the diſſenting miniſters of this country, (than whom, with the whole body of Proteſtant diſſenters, there are none who are more ſincere in their loyalty to the king, in their attachment to the conſtitution, or more uniform in their obedience to the laws—but enemies to corruption, and friends to civil and religious liberty);—when I hear them, before the moſt auguſt aſſemblies, breathing out nothing but brotherly love to the former, and nothing but wrath and bitterneſs againſt the latter, and all becauſe theſe differ from them in opinion about tithes and religious eſtabliſhments;—while I hear them exerting all their eloquence, not only to implore our protection and pity for the exiled prieſts of France as *fellow-creatures*, (for that would be praiſe-worthy, for, *if thine enemy hunger, feed him*) but as our *brethren, members of Chriſt, and heirs of the promiſes*; "more near and dear to us by far than ſome who, affecting to be called our Proteſtant brethren, have no other title to be called Proteſtant than a Jew or a Pagan, who, not being a Chriſtian, is for that reaſon only, not a Papiſt;"—while I hear them ſoftening our renunciation of the antichriſtian church of Rome, into an *eſtrangement*, and her idolatry and blaſphemous dogmas into "what *we deem* their errors and corruptions;"—whilſt I hear them wail over the fallen altars and violated riches of papal idolatry and ſuperſtition, without one ſentence which may lead us to adore God, in the contemplation of thoſe righteous and awful judgments by which he fulfils his word, and avenges the cauſe of the innocent;—I perceive in this unity of ſentiment between ſuch exalted Proteſtants and the church of Rome a *ſign of the times* which indicates no good to the friends of civil and religious liberty.——But I will leave ſuch men to the mercy of God, and the public to their own reflections.—Rejoicing that the law protects the innocent, I hope that ſuch men will ne-

ver be permitted to realize their zeal in any thing beyond invective and wailing; and then, let them inveigh, let them wail.——Jesus I know, and Paul I know; but, who are these?—Not the genuine friends either of Protestantism, their country, the king, or the constitution, which they make their theme.

The next *sign of the times* which I shall notice respects the Ottoman empire. In Dan. xi. 40—45. we have a prophecy of the calamities which the people of the fourth monarchy, or rather of the papal church, should suffer from the king of the South, or the *Saracens;* and from the king of the North, the *Turks*, who came originally from the north quarter. After enumerating the conquests of this last enemy, the prophet says, ver. 44. "But tidings out of the east, and out of the north, shall trouble him; therefore shall he go forth with great fury to destroy, and utterly to make away many;" ver. 45. "yet he shall come to his end, and none shall help him." "And at that time" (xii. 1.) "shall Michel stand up, the great prince, which standeth for the children of thy people," (the Jews) "and there shall be a time of trouble, such as there never was since there was a nation; even to that same time, and at that time, thy people" (the Jews) "shall be delivered, every one that shall be written in the book." Then follows a description of their political rising, after the manner of the eastern style.

Enemies from the east, from towards Persia or Arabia, and from the north, are to be the means of bringing the Turkish monster to an end, and this is to be preparatory to the return of the Jews to their own country, which the Turks now possess, and at which time such troubles will afflict the nations as have never been known.—One enemy is to come from the east, and another from the north; and it is deserving the attention of those who would observe the progress of things towards the accomplishment of God's purposes, that at the present time the Ottoman empire is at once threatened from both these quarters. The new sect of the *Vchabis* in Arabia, are said to become more and more formidable. These are Mahomedan infidels, and their doctrine has nothing less in view than the destruction of the whole system of Mahometanism, as a system of superstition, oppression, and bloodshed. The

founder

founder of the ſect was the Shiek Mahomed Jbn Abduhl Vehab. This doctrine has been brooding, it is ſaid, near ſixty years, and its advocates now ſupport their opinion by force of arms. They have adherents both ſecret and revealed among the Arabians in general. They are reported to poſſeſs the greater part of the country from Medina to Baſſora, on the Euphrates, and beyond it, and 40,000 men have been found inſufficient to overpower them. The Porte is purſuing meaſures for their reduction, and we muſt wait the iſſue before we can form any certain opinion; but it is probable that Mahometaniſm, as well as Popery, will owe its fall to the prevalence of infidelity.—The ſecond great enemy which is to contribute to the deſtruction of the Turkiſh empire, is to come from the north, and this ſeems at preſent the moſt formidable. Ever ſince the time that we have ſuppoſed the rage of the ſecond woe to have terminated, (the latter end of the laſt century) the power of the Ruſſians has been getting a head of that of the Ottomans, and at this moment Conſtantinople trembles at the frown of the [redacted] aſpiring Catharine.

But here a difficulty preſents itſelf. As the Turks came originally from the neighbourhood of Mount Caucaſus, where the family of Gog was ſettled, and as they have long been in poſſeſſion of moſt of thoſe countries mentioned by the prophet Ezekiel, (chap. xxxviii. 2—6.) as the invaders of Paleſtine, after the Jews' reſtoration, it has therefore been thought that the Turks are the people to whom the prophecy refers. But, if the Turkiſh empire is to be overthrown to make way for the reſtoration of the ſeed of Abraham, how is this to be reconciled with the prediction of the prophet, and the generally-received opinion? Were I to enter into a labored conſideration of this ſubject, it would carry me far beyond the bounds I have preſcribed myſelf. I ſhall therefore but juſt touch upon it, and refer the reader for farther information to Wells's *Geography of the Old Teſt.* vol. 1, chap. 3, ſect. 2.

Reſpecting Gog and his aſſociates, mentioned by Ezekiel, it appears that Gog, or Magog, the ſon of Japhet, ſettled himſelf about Mount Caucaſus, and is eſteemed the father of the Scythians, who dwelt on the eaſt and north-eaſt of the Euxine or Black Sea; Gomer and his ſon Togarmah peopled the northern tract of the leſſer Aſia;

Aſia: Meſhech ſettled to the eaſtward of Gomer, in part of Cappadocia and Armenia, to the ſouth and ſouth-eaſt of the Black Sea; Tubal ſettled ſtill farther to the eaſtward, towards the Caſpian ſea. Theſe two latter were the near neighbors of Gog. From a colony of Tubal ſprung the Ruſſians; and the Muſcovites owe their origin to a colony of Meſhech. Dr. Wells, (vol. 1, p. 158) treating on the origin of the Muſcovites and Ruſſians, ſays, "That the *Moſcovites* or *Muſcovites* in Europe were a colony originally of *Meſhech* or *Moſoch*, called by the Greeks *Moſchi*, is very probable, not only on account of likeneſs of names, but alſo of the reſpective ſituations of the Aſiatic and European *Moſchi* one to the other." Add to this another conſideration, that whereas in our and ſome other tranſlations the Hebrew text, Ezek. xxxviii. 2. is rendered thus; *The chief prince*, or (as it is in the margin of our Bibles) *the prince of the chief of Meſhech and Tubal;* in other tranſlations, and particularly in the Septuagint, it is thus rendered: *The prince of Roſh, Meſhech, and Tubal.* The thing is, the Hebrew word ראש *Roſh*, by ſome is taken to be an appellative, by others a proper name. The learned Bochart has obſerved from the Nubian geographer, that the river in Armenia, called by the Greeks *Araxes*, is by the Arabians called *Roſh*. And hence he not only probably infers, from other inſtances of the like nature, that the people that lived in the country about that river were alſo denominated *Roſh*, but alſo proves from Joſephus Bengorion, that there were a people in theſe parts named *Rhoſſi*. Now the *Moſchi* and *Roſſi* being thus neighbors in Aſia, their colonies kept together in Europe, thoſe of the *Moſchi* ſeating themſelves in the province of Muſcovy, properly ſo called, that is, the parts about the city of Moſcow: thoſe of the *Roſſi* ſeating themſelves in the parts adjoining on the ſouth. For the learned Bochart has obſerved from Tzetzes, that the people called *Tauri*, and from whom the *Taurica Cherſoneſus* took its name, were, in the days of Tzetzes, better known by the name of *Ros* than of *Tauri*. Upon the whole, therefore, it may be very probably believed, that the Muſcovites and Ruſſians in Europe were colonies of *Meſhech*, or elſe of *Meſhech* and *Tubal* jointly." Treating on the ſituation of *Gog*, as north of *Tubal*, &c. he ſays, "This ſituation is confirmed by the ſcripture itſelf, Ezek. xxxviii. 2. *Set thy face againſt Gog, in.* or *of, the land of Magog, the prince of Roſh, Meſhech, and Tubal*, &c. For hence we learn, that

that the *land of Magog* muſt be near to that of *Roſh*, *Meſhech*, and *Tubal*; and it could be ſo only on the north. The learned Mr. Mede has obſerved, that the name *Gog* ſignifies the very ſame with *Magog*, the letter *mem* being but an *heemantick* letter, *i. e.* not a radical, but an additional letter to the radix or primitive word. And he conceives that it pleaſed the Spirit of God to diſtinguiſh thus between the land and the people of the land, by calling the people *Gog*, and the land the *land of Magog*."

Thus the Ruſſians and Muſcovites themſelves appear to be included in the enumeration of Ezekiel, and we may obſerve that they have already extended their conqueſts into the neighbourhood of the Black and Caſpian Seas, and of thoſe parts originally ſettled by *Gog* and their anceſtor *Tubal*. The probability is that they will extend their conqueſts ſtill farther, and be diſtinguiſhed inſtruments in the overthrow of the Turkiſh empire. And having effected this, it is likely that, with the aſſiſtance of their newly acquired ſubjects or allies from the Caſpian to the Propontus, with the Perſians, &c. (the people enumerated by Ezekiel) they will be the invading multitude marked out by the Spirit of Prophecy.

There is another *ſign of the times* alſo which ought not to be entirely omitted. More than two thouſand five hundred years ago the ten tribes of Iſrael were carried captive into Aſſyria. About a hundred and fifteen years after this, Judah and Benjamin alſo were carried away to Babylon. Theſe returned, and ſome few of the other tribes with them, but as a nation, Iſrael was never reſtored. According to Eſdras (book 2. chap. xiii. 41—50. they took counſel among themſelves and emigrated into a diſtant country, where never man dwelt; that the name of this country was *Arſareth*, at the diſtance of a year and a half's journey, where they are to dwell till the latter time, when God will bring them back with great wonders. The prophets abound with promiſes, not only reſpecting the reſtoration of Judah, (the Jews but of Iſrael alſo. From theſe tribes not having been heard of for ſo many ages, and the improbability of ſuch a people eſcaping the notice of all travellers, the generality have been induced to conclude that they no where exiſt, as a diſtinct people, but have long ago been melted down among other nations, except thoſe that united them-

ſelves with Judah and Benjamin, at their return from Babylon. That they ſhould ſtill exiſt is certainly a very extraordinary circumſtance; and ſhould Providence bring them forward by and by to act a conſpicuous part in the great ſcene which is now opening, it will doubtleſs excite great aſtoniſhment: but both the event and the ſurpriſe were foreſeen and predicted by the prophets. They foreſaw that the re-union of Ephraim with Judah would not take place till after the great diſperſion, and their reſurrection from the long political death which they were to ſuffer for their ſins. Then are Ephraim and Judah to be one people again. (Ezek. xxxvii. 16—22.) And Judah ſhall ſay, "Who hath brought up theſe? Behold I was left alone, theſe, where have they been!" (Iſa. xlix. 21.)

Independent of the prophecies, there is reaſon to conclude that this people do ſtill exiſt diſtinct from other nations. The grounds for this concluſion may be ſeen in the *Aſiatic Reſearches*, vol. 2. That the reader may judge for himſelf, I ſhall take the liberty of quoting the extract which we find in the *Monthly Review enlarged*, vol. 10, p. 502. The account is whimſical enough; but conſidering the number of ages ſince the carrying away Iſrael captive, their corrupt ſtate at that time, their miſerable condition ſince, their ignorance of printing, &c. it affords as much proof as can be expected, at the firſt dawn of their exiſtence. When we are better acquainted with them, their MSS. cuſtoms, &c. we may expect more light.

"*On the deſcent of the Afghàns from the Jews.*

"The Afghàns call themſelves the poſterity of Melic Tálút, or king Saul.—The deſcent of the Afghàns, according to their own tradition, is thus whimſically traced;

'In a war which raged between the children of Iſrael and the Amalekites, the latter being victorious, plundered the Jews, and obtained poſſeſſion of the ark of the covenant. Conſidering this the god of the Jews, they threw it into fire, which did not affect it; they afterwards endeavored to cleave it with axes, but without ſucceſs: every individual who treated it with indignity was puniſhed

niſhed for his temerity. They then placed it in their temple, but all their idols bowed to it. At length they faſtened it upon a cow, which they turned looſe in the wilderneſs.

'When the prophet Samuel aroſe, the children of Iſrael ſaid to him, "We have been totally ſubdued by the Amakelites, and have no king. Raiſe to us a king, that we may be enabled to contend for the glory of God." Samuel ſaid, "in caſe you are led out to battle, are you determined to fight?" They anſwered, "What has befallen us, that we ſhould not fight againſt infidels? That nation has baniſhed us from our country and children." At this time the angel Gabriel deſcended, and delivering a wand, ſaid, "it is the command of God, that the perſon whoſe ſtature ſhall correſpond with this wand, ſhall be king of Iſrael."

'Melic Tálút was at that time a man of inferior condition, and performed the humble employment of feeding the goats and cows of others. One day a cow under his charge was accidentally loſt. Being diſappointed in his ſearches, he was greatly diſtreſſed, and applied to Samuel, ſaying, "I have loſt a cow, and do not poſſeſs the means of ſatisfying the owner. Pray for me, that I may be extricated from this difficulty." Samuel perceiving that he was a man of lofty ſtature, aſked his name. He anſwered, Tálút. Samuel then ſaid, "Meaſure Tálút with the wand which the angel Gabriel brought." His ſtature was equal to it. Samuel then ſaid, "God has raiſed Tálút to be your king." The children of Iſrael anſwered, "We are greater than our king. We are men of dignity, and he is of inferior condition. How ſhall he be our king?" Samuel informed them, they ſhould know that God had conſtituted Tálút their king, by his reſtoring the ark of the covenant. He accordingly reſtored it, and they acknowledged him their ſovereign.

'After Tálút obtained the kingdom, he ſeized part of the territories of Jalút, or Goliah, who aſſembled a large army, but was killed by David. Tálút afterwards died a martyr in a war againſt the infidels; and God conſtituted David king of the Jews.

'Melic Tálút had two ſons, one called Berkia, and the other Irmia, who ſerved David, and were beloved by him. He ſent them to fight againſt the infidels; and by God's aſſiſtance they were victorious.

'The ſon of Berkia was called Afghàn, and the ſon of Irmia was named Uſbec. Theſe youths diſtinguiſhed themſelves in the reign of David, and were employed by Solomon. Afghàn was diſtinguiſhed by his corporeal ſtrength, which ſtruck terror into demons and genii. Uſbec was eminent for his learning.

'Afghàn uſed frequently to make excurſions to the mountains; where his progeny, after his death, eſtabliſhed themſelves, lived in a ſtate of independence, built forts, and exterminated the infidels.'

"To this account we ſhall ſubjoin a remark of the late Henry Vanſittart, Eſq. He obſerves, that 'A very particular account of the Afghàns has been written by the late Há Fiz Rahmat Khàn, a chief of the Rohillas, from which the curious reader may derive much information. They are Muſſulmen, partly of the Sunni, and partly of the Shiah perſuaſion. They are great boaſters of the antiquity of their origin, and reputation of their tribe; but other Muſſulmen entirely reject their claim, and conſider them of modern and even baſe extraction. However their character may be collected from hiſtory. They have diſtinguiſhed themſelves by their courage, both ſingly and unitedly, as principals and auxiliaries. They have conquered for their own princes and for foreigners, and have always been conſidered the main ſtrength of the army in which they have ſerved. As they have been applauded for virtues, they have alſo been reproached for vices, having ſometimes been guilty of treachery, and even acted the baſe part of aſſaſſins.'

A ſpecimen of their language (the *Puſhto*) is added; and the following note is inſerted by the preſident.

'This

'This account of the Afghàns may lead to a very intereſting diſcovery. We learn from Eſdras, that the ten tribes, after a wandering journey, came to a country called *Arſareth*, where we may ſuppoſe they ſettled. Now the Afghàns are ſaid by the beſt Perſian hiſtorians to be deſcended from the Jews; they have traditions among themſelves of ſuch a deſcent; and it is even aſſerted, that their families are diſtinguiſhed by the names of Jewiſh tribes, although, ſince their converſion to the Iſlám, they ſtudiouſly conceal their origin. The *Puſhto* language, of which I have ſeen a dictionary, has a manifeſt reſemblance to the Chaldaic; and a conſiderable diſtrict under their dominion is called Hazárch, or Hazáret, which might eaſily have been changed into the word uſed by Eſdras. I ſtrongly recommend an inquiry into the literature and hiſtory of the Afghans.'

That after the ſpace of more than 2500 years the ten tribes of Iſrael ſhould be firſt reſtored to notice juſt at this period, when ſo many ſigns indicate the approach of their reſtoration, may be deſigned as a hint to us to be ready for what is coming. Let the trifling think what they may, I am ſure that the diligent ſtudent in the writings of the prophets will be far from eſteeming this ſingular circumſtance unworthy of attention; and eſpecially as it appears in company with ſo many others which preſs upon us, and urge us to watch.

Among other ſigns of the ſpeedy gathering and reſtoration of Iſrael, this is not the leaſt, that we are threatened with troubles ſuch as have not been ſince there was a nation. Never did ſuch animoſity prevail in any war as has manifeſted itſelf in this. And if we conſider the ſlaughter of human beings in this one campaign, beſide the wretchedneſs to which thouſands of unhappy fugitives, who had long been uſed to all the accommodations and elegancies of life, have been reduced, the proſpect is melancholy indeed, and ſeems to beſpeak ſome viſitation more than common. It appears that a greater number of men have periſhed in little more than one year, than in both the late wars which raged in America and Europe for more than fourteen. Should the deſtruction and calamity go on with an accelerating devaſtation, as we have reaſon

to expect, if it be that day of troubles which we are taught to look for, who can calculate the quantum of human misery to be endured before the ceſſation of this tempeſt in which we have ſo unhappily mingled!

CON-

CONCLUSION:

BEING AN

ADDRESS

TO THE

PEOPLE OF GREAT BRITAIN.

THUS, my countrymen, we have conſidered ſome of thoſe *ſigns of the times* which, at this ſeaſon of general agitation, ſolicit our attention with ſingular urgency. Signs which intimate nothing leſs than the general ſhaking and renovation of things. It becomes us therefore to attend to them with peculiar ſerioufneſs, that we may know the meaſures which we ought to purſue, and avoid precipitating ourſelves into the dreadful conſequences of oppoſing the providence of God, who in his word has forewarned us of his purpoſes, and by his diſpenſations is indicating their ſpeedy accompliſhment:—it becomes us to obſerve them with devout attention, that we may hereby be excited to turn to God by a ſincere and general repentance, and thus be hid until the indignation be overpaſt: "For behold, the Lord cometh out of his place to puniſh the inhabitants of the earth for their iniquity; the earth alſo ſhall diſcloſe her blood, and no longer cover her ſlain."† Now therefore conſider your ways.

I acknowledge that my apprehenſions reſpecting our proſpects are not ſo much from the opinion I may entertain of the wiſdom or folly, the juſtice or injuſtice, the piety or impiety, of the preſent war, in a detached view, as from the impreſſion which the general appearance of things, compared with the writings of the prophets, produces on my mind; for, did I believe the preſent war (according to the general rule of eſtimating things to be, be-

† Iſa. xxvi. 20, 21.

yond

yond all doubt, both politic and juſt, even this would not much leſſen my apprehenſion of danger. When we look back on ancient hiſtory, and trace the progreſs and fall of thoſe empires and ſtates which Inſpiration has noticed, we ſhall find that the long threatened judgments which fell upon them were not for the blame of thoſe particular wars in which they periſhed, but for the accumulated guilt of ſucceſſive ages, and for the general corruption of their manners. Thoſe wars might be perfectly juſt, becauſe defenſive. If we examine the predictions of the prophets which refer to the chaſtiſement of the nations, and the deſtruction of Babylon the Great, in the latter days, we ſhall find that thoſe dreadful judgments which are then to be inflicted, are to be for the ſins of centuries—for blood which has never been avenged. The ſovereigns and rulers of that day may, perhaps, be among the moſt mild and juſt that have ever exerciſed power; but we muſt be ſtrangers to the hiſtory of nations if we do not know that this will be no certain ſecurity. To inſtance only the caſe of Iſrael: Hoſhea was the beſt prince that ever reigned over that people;—the only one that had any mixture of good; yet, in his days their ruin came. If the great body of the nation be corrupt; if we approve the deeds of our fathers, and our iniquity be full: it is not the piety, or virtue, or juſtice, of our princes and rulers that can ſecure us.

But though this is the caſe, yet our obligations and our intereſt, as they reſpect both the policy and the morality of the war, remain the ſame. And if it be found that we are acting contrary to the principles both of policy and the eternal obligations of morality, we are certainly precipitating our fate, and aggravating our ruin. It becomes us then, with great ſeriouſneſs, to conſider our ways: for it is not what the French are that aſcertains the ſafety or danger of our ſituation: they may be all that they are repreſented to be, and yet our caſe be never the better: the worſe they are, the more fit are they, in ſome reſpects, to be the inſtruments of God's threatened judgments.

The wiſdom or folly, the policy or impolicy, of the preſent war certainly deſerves the moſt ſerious conſideration of all who deſire

deſire the proſperity of their country; but as ſo many have written ſo ably on theſe ſubjects, it ſeems the leſs neceſſary for me to detain the reader for the inveſtigation of them. But there are two or three things, which, though they may not ſo generally ſtrike the attention, at leaſt not ſo as to produce any conſiderable apprehenſion of danger, yet, if it be clear that they are connected with this war, there is ſo much moral turpitude in them, that, to thoſe who believe in the all-ſuperintending providence of the Creator, and the Divine inſpiration of the Scriptures, they muſt appear of a magnitude ſufficient to excite the extremeſt ſolicitude, and the moſt ſincere concern.

It is impoſſible for any obſerving man, who is at all converſant with what paſſes about him, not to notice the unuſual animoſity which has manifeſted itſelf in this conteſt, both againſt the French and againſt all thoſe who differ from the faſhionable opinion. So high has it raged amongſt a certain claſs of people, that no words are equal to the deſcription.—"But this is a war of religion. The French are a nation of infidels—the enemies of all religion; and therefore deſerve to be extirpated from the earth."——Admirable imitators of Him who came not to deſtroy men's lives, but to ſave them!——A war of religion! O ye pious cruſaders! Ye never need to ſheath your ſwords. There are wicked nations enow to gratify your holy zeal with everlaſting bloodſhed. ——But ſhew us your commiſſion. Is it a forgery, or is it derived from Him "who maketh his ſun to riſe on the evil and on the good, and who ſendeth rain on the juſt and on the unjuſt; and deſireth not the death of a ſinner?"†——But it is poſſible that the accuſation againſt our enemies may not be exactly juſt. Much as we execrate wickedneſs, yet let us be impartial. Perhaps it ſhould rather be, "They are infidels—the partizans of no ſect." Nobody ſuſpects them to have much piety, yet, bad as they are, the freedom of every deſcription of worſhip is protected by all the force of the nation; but as it is likely the majority of the repreſentatives of the people have no religion themſelves, they have eſtabliſhed none, but have left religion to take care of itſelf, and work its

† Matth. v. 43—48.

own

own way by the native power of truth, juſt as it was forced to do for the firſt three hundred years after Chriſt, without either emoluments or penal ſtatutes in its favor; but with this difference, that no man ſhall perſecute it, nor any one ſect perſecute another, but if Chriſtianity be from God, that it ſhall have free liberty to make its conqueſts. Be our opinion what it may of the utility or miſchief of religious eſtabliſhments among Proteſtants, yet, is not this preferable to the ſuperſtitions and horrors of Popery? And if God in his providence ſees fit, by theſe methods, to overthrow the abominations of Rome, and thus to clear the way for undefiled religion, ſhall we be angry with his diſpenſations, or diſpute his wiſdom? † We are not diſpoſed to palliate crimes, but let us diſtinguiſh between the crimes of men and the juſtice of Him who makes the madneſs of nations the inſtrument of effecting both his avenging and benevolent purpoſes. We are impoſed upon by names, and ſounds, and miſrepreſentations, and then, inſpired with zeal without knowledge, ſet ourſelves up for the avengers of the cauſe of Heaven. But let us be diſpaſſionate;—let us examine ourſelves as under the eye of God. If neceſſity oblige us to maintain war, yet, let us beware of harboring in our boſoms the murderous and unchriſtian paſſions of rancor and malevolence. If we are attacked we have a right to defend ourſelves; but benevolence is to be exerciſed even towards enemies; and if they hunger, what are we to do? We know what the malignant ſpirit of party and worldly policy will ſay—"Starve them." —But Chriſt ſays, "Feed them." If we muſt maintain war, and juſtice ſanctify it, yet let it be on thoſe principles of benevolence and magnanimity worthy of a great and enlightened nation, and then there might be ſome plauſible ground to hope for the favor of Providence. But malevolence would ſtamp the juſteſt war with guilt. And if this malevolence ſhould be ſuffered to take ſuch poſſeſſion of us as to inſpire our devotions, the guilt would be encreaſed.‡

But

† See Sir I. Newton's idea of the fall of the antichriſtian tyranny by the prevalence of infidelity, as quoted in *Part the Firſt*, p. 14, third edit.

‡ What an elegant writer (the author of 'Reaſons for National Penitence,') ſays on this ſubject, deſerves attention. Among other remarks on the appointment

But that we may be enabled to form a rational judgment of the proſpect before us, as to ſucceſs or ruin, let us conſider the connection in which we ſtand, and the motives by which we are actuated, whether they be ſuch as are worthy of a free and enlightened people.

With reſpect to the continental powers, with ſome of them at leaſt, the origin of the preſent war was indiſputably unjuſt. Is it not unjuſt for any one nation to interfere with the internal regulations of another independent nation? An independent nation (whether right or wrong, as to what concerns themſelves, does not affect the queſtion) had long groaned under the real or ſuppoſed oppreſſions of arbitrary princes, inſolent nobles, and intolerant, debauched, atheiſtical, and perſecuting prieſts.† They feel their wrongs, they perceive their rights, and are determined to redreſs

ment of a general faſt, he obſerves, (p. 2.) "If we imagine that we ought to enter our churches, to pour out our ſpleen and expreſs our malice to our enemies, and to mingle execrations againſt *them* with our prayers for *ourſelves*, we have groſsly miſunderſtood its purpoſe and its principles."——(p. 3.) "When we approach the altar of peace with our arms ſtreaming with blood, and our hearts ſwelling with meditations of ſtill more complete and bloody vengeance, we are only diſplaying to the world a diſguſting alliance of the fierceſt barbarity with the moſt abject ſuperſtition."——"Let me conjure you to lay aſide that ferocious and unrelenting malice, which is more calculated for the ſynagogues of ſatan than the temples of the Almighty."

† I believe that their grievances were real, and that their oppreſſions were the moſt enormous that ever a great and enlightened nation, for ſo long a period, ſubmitted to. Some of theſe have been enumerated in the Firſt Part of the Signs of the Times.

God forbid that we ſhould withhold our pity either from the unfortunate or the guilty! But let us be juſt to the cauſe of general humanity. Let us take heed that, while we condemn the irregular and wicked proceedings of men, we do not alſo cenſure the ways of Providence, and ſlander and betray the precious rights of mankind. That illuſtrious houſe of *twenty-ſeven* generations, over the fall of which Dr. Horſley laments ſo pathetically, was principally illuſtrious for oppreſſion and bloodſhed, for contempt of the poor and abuſe of power; and, in its ſudden and awful fall, we ought to adore the avenging juſtice of God: for whether his threatened judgments fall on the ſecond generation, as in the caſe of the houſe of Ahab, (1 Kings xxi. 29. 2 Kings ix. 7. x. 1.) or on the twenty-ſeventh, his hand is ſtill conſpicuous, nor is his vengeance the leſs juſt.

the one, and vindicate the other. They bring to juſtice their oppreſſors; they diſarm them of their power, ſtrip them of their diſguiſe, overturn their old oppreſſive ſyſtems, and form ſuch new ones as they think moſt likely to inſure ſecurity and happineſs. In effecting all this mighty work, folly is mixed with wiſdom, and outrage mingles with juſtice. They ſolemnly declare, as a nation, that they will reſpect the rights and independence of all other nations, but will vindicate their own.——In ſuch a ſtruggle for the general good, ſome muſt be ſuppoſed to ſuffer either real or imaginary wrongs. Theſe plot againſt the nation; they aſſemble in neighboring ſtates; are encouraged; prepare for war, and invoke foreign aid.

On Auguſt 25, 1790, the neighbouring princes and potentates hold a meeting at Pilnitz; a concert of crowned heads is formed, and it is agreed to invite the other ſovereigns of Europe to join the league, and make the cauſe of the king, and of the other privileged orders of France, a common one. It is determined in the mean while to increaſe their armies, and prepare for the invaſion of France the firſt favorable opportunity, that by the overthrow of the new conſtitution, and the re-eſtabliſhment of the old deſpotiſm, and the former ſtate of things in the church, innovation may be ſmitten in the root, and all future ones, in other countries, be prevented. Thus did foreign courts aſſume to themſelves dictatorial power over an independent people, and formed a concert, not only for the purpoſe of overturning the liberties of France, but, as if the world were made for princes, nobles, and prieſts only, to intimidate all other nations from daring, in future, to attempt to meliorate their condition.†—They have ſent forth the moſt deſpotic and bloody manifeſtos that ever diſgraced Europe. That of the duke of Brunſwic is expreſſed in a ſtyle of ſuch undiſguiſed barbarity, that even Attila, who boaſted of himſelf as the *ſcourge of God, and the terror of men*, would have bluſhed to have been the author of it.—They have invaded France; and the French in return have invaded them. Enormous crimes

† Let us look at Poland, and in their hiſtory ſtudy the juſtice and benevolence of courts, and learn the benefit to be derived from a concert of princes! Engliſhmen have much to unlearn before they can ſubſcribe to that reviving doctrine, "Millions were made for one."

have

have been committed on both ſides; but we have not yet ſeen the end.

"But the concerns of the French are ſo interwoven with the concerns and intereſt of other nations; that theſe have felt themſelves injured, and their language has been ſuch as to alarm and provoke their neighbors; and we alſo have been offended" This may be true. But have we acted according to thoſe excellent principles laid down by Jeſus Chriſt, Matth. xviii. and Luke xvii. for the putting an end to ſtrife, and for the prevention of bloodſhed? Have we remonſtrated and done all that negociation could do to prevent the horrors of war; or, has the flaming ſword of deſtruction preceded the olive branch of peace, and vengeance gone before remonſtrance? Have we acted from ſober judgment and urgent neceſſity, or from the dictates of ambition, and the workings of paſſion? Our innocence or guilt, reſpecting the blood which is ſhed, and the ſorrow which is occaſioned, will depend much on the anſwer which facts give to theſe inquiries. If this war on the people of France be for the purpoſe of dictating to them a form of government, on the hypotheſis that ſuch an extenſive republic in the heart of Europe would operate as a dangerous example, it is unjuſt. If it be on account of ſome of their fooliſh or unjuſt decrees, yet, if we have not endeavored, by negociation, to prevent the ſpilling of human blood, and the accumulation of taxes, it is unjuſt; and if, inſtead of this, we have ſpurned at conceſſion, as though reſolved on war at any rate, the injuſtice is increaſed. If alſo it be a war to avenge the execution of the king, or for their humbling the nobility or deſpoiling the prieſthood, it is unjuſt: for who appointed us the univerſal judges and arbiters of nations?

"But it was neceſſary to the prevention of a revolution, and of anarchy in this country." So ſay a certain deſcription of men. But this is not proved, nor does it appear that it can be. Perhaps it would be more conformable to their true ſentiments to ſay, "We thought it neceſſary for the prevention of reformation."

Let us then examine with diſpaſſionate ſerioufneſs the principles of the war in which we are engaged, that, if it be unjuſt, we may repent,

repent, and do what we legally can to wash our hands from the stain of innocent blood. Men under despotic governments may, perhaps, be silent and innocent; but Englishmen are allowed to speak. Under a free government, silence is guilt. The nation called for the war; if, after maturer thought, they find themselves deceived, and apprehend not only its impolicy, but its injustice, they are bound to signify it, or innocent blood (that of our own people, at least, supposing the blood of Frenchmen to be of no value in the eyes of the Father of all) will cry against us.

Let us farther examine whether we are acting worthy of our character as Protestants and Christians, who are enlightened into the true principles of the religion of Christ. It is *possible* that our motives and aims may be dissimilar to those who are engaged in the same quarrel; but who are they? The *dragon* and the *beast*. Most of them have long been the scourges of the earth, the curses of humanity, and their end is to perish for ever. It is *possible* to suppose that we may mean well; but what are the intentions of the associates by whose side we are fighting? To keep popery from falling, to maintain the power and influence of the clergy, and all that error and superstition by which they fasten on the minds of mankind, and circuitously support their own despotic power. But be the motives and aims of some what they may, every man's duty is to judge himself, as in the sight of God, that he be not judged; and as it is possible that that which is highly criminal may meet with the approbation of the majority of a nation, and thus great national guilt be incurred, it becomes us to examine ourselves on this important point.

Our religion teaches us, and our fathers, the reformers, were zealous in impressing its dictates, that Rome is the whore of Babylon,† the mother of harlots, and no true church of Christ; that popery is superstition and idolatry; a religion, at once at war against the kingdom of Christ and the happiness of mankind; a religion tyrannical, blasphemous, and diabolical, in principle, and bloody in practice. Our religion teaches us that this same system of corruption and oppression, which impregnates all the governments which

† See Homilies of the Church of England, p. 150, and 285, edit. of 1760.

receive

receive it, and all the religious eſtabliſhments which grow out of it, with its own enſlaving and corrupt principles, ſhall be brought to an end worthy of its enormities; it has determined and delineated the ſigns for the accompliſhment, and charged us to watch their appearance, and to have no alliance with the mother of harlots, that we partake not of her ſins, and receive not of her plagues. If the *ſigns of the times* indicate the approach of theſe threatened judgments, our part is to ſtand at a diſtance and contemplate the progreſs of the awful ruin, and not ruſh into the conflict, to ſtop the uplifted arm of God's vengeance; then might be fulfilled in our favor that ſaying, (Pſ. xci. 7, 8.) "A thouſand ſhall fall at thy ſide, and ten thouſand at thy right-hand, but it ſhall not come nigh thee; only with thine eyes ſhalt thou behold and ſee the reward of the wicked." But, if we join iſſue with the declared ſupporters of the whore of Babylon, and unite with them to arreſt the vengeance of Heaven, what fate have we to expect, but to ſhare in their ruin—a ruin as dreadful as it will be extenſive!

Thus, my countrymen, I have endeavored to ſet before you, in the beſt manner I am able, the *ſigns of the times*, and what they portend. I have endeavored to rouſe your attention to the conſideration of your ways, and your true intereſt, that you may take ſuch meaſures as may be the moſt likely to ſecure us from the deſolations of that ſtorm which already ſhakes the greater part of Europe—a ſtorm, if our conceptions are juſt, which will ſpeedily lay in ruins all the nations which ſhall be found oppoſing the deſigns of God in the overthrow of that antichriſtian ſyſtem, ſecular and eccleſiaſtical, which has ſo long corrupted and deſtroyed the earth.

As it was in the days of Noe, before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came and took them all away. ſo ſhall alſo the coming of the Son of Man, in the execution of the divine judgments on the wicked nations, &c. Say not in your hearts then, "He delayeth his coming;" for he has forewarned us that he will come as a thief in the night, at a time when not expected. Let us therefore watch and repent. Reformations

in governments, if attainable at any tolerable price, are very desirable; but we deceive ourselves if we imagine that this will be sufficient to ensure the general peace and happiness of society. Unless the great mass of mankind are reformed and Christianized, every thing else will be insufficient.† Whilst pride, ambition, and corruption predominate; whilst meanness and servility on the one hand, and refractoriness and contempt of authority on the other, prevail; whilst the moral sense of the generality of mankind is corrupt; or, as our Lord expresses it, whilst *the light which is in them is darkness*, and irreligion and vice triumph, it is in vain to expect any great good. I own I am extremely desirous of seeing a peaceable reformation take place in the representation and in the administration of the affairs of this country, as that which might contribute much to the bettering mankind, and which alone promises any hope of escaping the calamities of a revolution, or of alleviating the other distresses which threaten us. But, if this should be accomplished, and nothing but this, I confess my expectations are not very sanguine as to the great and *permanent* good which would follow. As a corrupt government diffuses its corruptions through the whole mass of society, so, should a few wise and virtuous men effect a pure government, yet, if the great body of the nation remained unreformed, they would soon corrupt the best institutions, and the administration of the best government that the human intellect could devise, and nothing could still save us from the displeasure of God. Let both these reformations, therefore, go hand in hand, and let them speedily be commenced; for nothing short of instant reformation, and an instant change of

† I cannot forbear expressing the satisfaction which I feel from the institution of Sunday schools. More honor is due to the man who projected such a scheme of improvement than to the most brilliant conquerors. Should nations become so wise as to convert a little of that money which is lavished on courtly pageants, or spent in needless and unjust wars, to the purpose of maintaining, on a more extensive plan, parochial schools, which should be under the direction of the inhabitants, for the instruction of the poor gratis, we might then hope for amendment, both in the principles and condition of the most numerous and most useful part of mankind. It is a debt due to the poor, and the payment of which would enrich the payer. The money spent in one needless war would more than educate all our poor for ever!—But, alas! there are too many who think that Ignorance is the mother of other useful children besides *Devotion*.

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meaſures, can afford us any ſolid hope of ſalvation. Did God ſay, reſpecting the profligate Jews, when the whole body politic was diſeaſed from the head to the foot, "Shall not my ſoul be avenged on ſuch a nation as this?" What have the nations, under the Chriſtian diſpenſation, to expect, if, like them, they become univerſally diſeaſed? Let us therefore examine ourſelves and repent.

What, in a general view, is our moral character as a nation? Has our virtue, our moderation, our juſtice, our love of civil and religious liberty, and our attachment to the principles of Proteſtantiſm, kept pace with our advancement in the ſcale of nations? We are called by the name of Chriſt, and profeſs to be a *religious* people; but, do we exemplify in our practice thoſe holy principles which we profeſs? Do we do juſtly, love mercy, and walk humbly with God; or, does infidelity and profaneneſs, bribery and corruption, lewdneſs and debauchery, pride and diſſipation, pervade all ranks of men, and threaten a univerſal diſſolution? Are the rights of conſcience revered; or, is our fondneſs for the wine of the whore of Babylon returning, and are we to judge of the temper of the nation from the flames which bigotry kindled at Birmingham in *ninety-one*? We are a nation of profeſſed Chriſtians. The paſtors which we approve, whether of the eſtabliſhed church or otherwiſe, are they the meek and humble imitators of Him whoſe ſervants they are called? Do the generality of them ſeek, not filthy lucre, but the ſalvation of the ſouls of men? Are they faithful to reprove and warn; or, do they preach to us ſmooth things, and ſay, peace, peace, when there is no peace? Are they diligent in the diſcharge of their duties—laboring to inſtruct the ignorant, to reclaim the vicious, to comfort the afflicted, and to unite men in the bonds of charity; or, are they proud and worldly; diligent only after gain; idle ſhepherds, who care not for the flock, and who ſow among mankind the ſeeds of contention? Do they recommend and enforce the religion which they profeſs by the holineſs and purity, benevolence and piety, of their lives; or, are they lovers of pleaſure, eating and drinking with the drunken, *whoſe end is deſtruction, whoſe god is their belly, and whoſe glory is in their ſhame; who mind earthly things?* (Phil. iii. 19.) Are the great body of the people content to have it

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thus, and moved only by what affects their worldly interest? Should this, on examination, be found to be the case, it surely calls for deep humiliation, and suggests that, without a repentance and reformation as general as sincere, some heavy calamity *must* burst upon us.

What Dr. Hartley (in his *Observations on Man*) wrote, fifty years ago, deserves our serious consideration. "How near" (he says, vol. 2, p. 368) "the dissolution of the present governments, "generally or particularly, may be, would be great rashness to affirm. Christ will come in this sense also 'as a thief in the "night.' Our duty therefore is to watch and to pray; to be faithful stewards, to give meat, and all other requisites, in due season, "to those under our care; and to endeavor by these, and all other "lawful means, to preserve the government, under whose protection we live, from dissolution, seeking the peace of it, and submitting to every ordinance of man for the Lord's sake. No "prayers, no endeavors of this kind can fail of having some good "effect, public or private, for the preservation of ourselves and "others. The great dispensations of Providence are conducted "by means that are either secret, or, if they appear, that are "judged feeble and inefficacious. No man can tell, however private his station may be, but his fervent prayer may avail to the "salvation of much people. But it is more peculiarly the duty "of magistrates thus to watch over their subjects, to pray for "them, and to set about the reformation of all matters civil and "ecclesiastical, to the utmost of their power. Good governors "may promote the welfare and continuance of a state, and wicked ones must accelerate its ruin. The sacred history affords us "instances of both kinds, and they are recorded there for the admonition of kings and princes in all future times."

P. 370. "There are many prophecies which declare the fall of "the ecclesiastical powers of the Christian world. And though "each church seems to flatter itself with the hopes of being exempted, yet it is very plain that the prophetical characters belong to all. They have all left the true, pure, simple religion, "and teach for doctrines the commandments of men. They are "all merchants of the earth, and have set up a kingdom of this "world,

" world, abounding in riches, temporal power, and external pomp. " They have all a dogmatizing ſpirit, and perſecute ſuch as do not " receive their own mark, and worſhip the image which they have " ſet up. They all neglect Chriſt's command of preaching the " goſpel to all nations, and even that of going to 'the loſt ſheep " of the houſe of Iſrael;' there being innumerable multitudes in " all Chriſtian countries who have never been taught to read, and " who are in other reſpects alſo deſtitute of the means of ſaving " knowledge. It is very true that the church of Rome is 'Babylon " the Great, and the mother of harlots,' and of the 'abominations " of the earth.' But all the reſt have copied her example, more " or leſs. They have all received money, like Gehazi; and there- " fore the leproſy of Naaman will cleave to them, and to their " ſeed for ever. And this impurity may be conſidered not only " as juſtifying the application of the prophecies to all the Chriſ- " tian churches, but as a natural cauſe for their downfal. The " corrupt governors of the ſeveral churches will ever oppoſe " the true goſpel, and in ſo doing will bring ruin upon them- " ſelves."

P. 375. " As the downfal of the Jewiſh ſtate under Titus was " the occaſion of the publication of the goſpel to us Gentiles, " ſo our downfal may contribute to the reſtoration of the Jews, and " both together bring on the final publication and prevalence of " the true religion. Thus the type and the thing typified will " coincide. The firſt fruits and the lump are made holy toge- " ther."

P. 377. " The downfal of the civil and eccleſiaſtical powers " muſt both be attended with ſuch public calamities as will make " men ſerious, and alſo drive them from the countries of Chriſt- " endom into the remote parts of the world, particularly into the " Eaſt and Weſt Indies, whither conſequently they will carry " their religion, now purified from errors and ſuperſtitions."

P. 450. " That worldly-mindedneſs, and neglect of duty in the " clergy, muſt haſten our ruin, cannot be doubted. Theſe are " the 'ſalt of the earth,' and the 'light of the world.' If they " loſe their ſavor, the whole nation, where this happens, will be

" converted into one putrid maſs. If their light become dark-
" neſs, the whole body politic muſt be dark alſo. The degeneracy
" of the court of Rome, and ſecular biſhops abroad, are too noto-
" rious to be mentioned. They almoſt ceaſe to give offence, as
" they ſcarce pretend to any function or authority beſides what is
" temporal. Yet ſtill there is great mockery of God in their ex-
" ternal pomp, and profanation of ſacred titles, which, ſooner or
" later, will bring down vengeance upon them. And as the court
" of Rome has been at the head of the great apoſtacy and corrup-
" tion of the Chriſtian church, and ſeems evidently marked out in
" various places of the ſcriptures, the ſevereſt judgments are pro-
" bably reſerved for her. But I rather chooſe to ſpeak to what
" falls under the obſervation of all ſerious attentive perſons in
" this kingdom. The ſuperior clergy are, in general, ambitious,
" and eager in the purſuit of riches; flatterers of the great, and
" ſubſervient to party intereſt; negligent of their own immediate
" charges, and alſo of the inferior clergy, and their immediate
" charges. The inferior clergy imitate their ſuperiors, and in ge-
" neral take little more care of their pariſhes than barely what is
" neceſſary to avoid the cenſure of the law. And the clergy of all
" ranks are, in general, either ignorant, or, if they do apply, it is
" rather to profane learning, to philoſophical or political matters,
" than to the ſtudy of the ſcriptures, of the Oriental languages,
" of the fathers and eccleſiaſtical authors, and of the writings of
" devout men in different ages of the church. I ſay this is in ge-
" neral the caſe; *i. e.* far the greater part of the clergy of all
" ranks in this kingdom are of this kind. But there are ſome of
" a quite different character; men eminent for piety, ſacred learn-
" ing, and the faithful diſcharge of their duty, and who, it is not
" to be doubted, mourn in ſecret for the crying ſins of this and
" other nations. The clergy, in general, are alſo far more free
" from open and groſs vices, than any other denomination of men
" amongſt us, phyſicians, lawyers, merchants, ſoldiers, &c. How-
" ever, this may be otherwiſe hereafter. For it is ſaid, that in
" ſome foreign countries the ſuperior clergy, in others the inferior,
" are as corrupt and abandoned, or more ſo, than any other order
" of men. The clergy in this kingdom ſeem to be what we might
" expect from the mixture of good and bad influences that affect
" them. But, then, if we make this candid allowance for them,

" we

" we muſt alſo make it for perſons in the high ranks of life, for " their infidelity, lewdneſs, and ſordid ſelf-intereſt. And though " it becomes an humble, charitable, and impartial man, to make all " theſe allowances, yet he cannot but ſee that the judgments of " God are ready to fall upon us all for theſe things, and that they " may fall firſt, and with the greateſt weight, upon thoſe who, " having the higheſt office committed to them in the ſpiritual " kingdom of Chriſt, neglect it, and are become mere ' merchants " of the earth,' and ' ſhepherds that feed themſelves, and not their " flocks."

P. 453. " Let me intreat all parties, as a ſincere friend and lover " of all, not to be offended with the great, perhaps unjuſtifia- " ble freedom, which I have uſed, but to lay to heart the charges " here brought, to examine how far they are true, and reform " wherever they are found to be ſo."

P. 455. " Theſe are my real and earneſt ſentiments upon theſe " points. It would be great raſhneſs to fix a time for the break- " ing of the ſtorm that hangs over our heads, as it is blindneſs " and infatuation not to ſee it, nor to be aware that it may break. " And yet this infatuation has always attended all falling ſtates. " The kingdoms of Judah and Iſrael, which are the types of all " the reſt, were thus infatuated. It may be that the prophecies " concerning Edom, Moab, Ammon, Tyre, Egypt, &c. will be- " come applicable to particular kingdoms before their fall, and " warn the good to flee out of them. And Chriſtendom in ge- " neral ſeems ready to aſſume to itſelf the place and lot of the " Jews, after they had rejected their Meſſiah, the Saviour of the " world. Let no one deceive himſelf or others. The preſent " circumſtances of the world are extraordinary and critical, be- " yond what has ever yet happened. If we refuſe to let Chriſt " reign over us, as our Redeemer and Saviour, we muſt be ſlain be- " fore his face, as enemies, at his ſecond coming." †

† Whilſt I would beſeech the enemies of reformation to beware that they do not by their violence and obſtinacy bring deſolation and ruin on their country, I would alſo beg leave to recommend what the Doctor ſays at p. 360, as deſerving the attention of all thoſe lovers of liberty, and thoſe advocates for reform, who

I am well aware that there are many who will turn, not only my ſentiments, but theſe kindred ones of this great and good man, into ridicule, and that more ſtill will make light of them: for it is in all our hearts to ſay, "All things continue as they were from the beginning of the creation; the evil will not come in our days."——Ah! ye deluded men! though "the Lord is long-ſuffering to us-ward, not willing that any ſhould periſh, but that all ſhould come to repentance," yet the day of his vengeance will come "as a thief in the night:"—"For when they ſhall ſay, Peace, and ſafety, then ſudden deſtruction cometh upon them, as travail upon a woman with child, and they ſhall not eſcape." It will be ſudden and irreſiſtable. It will be as a torrent that no power or wiſdom of man will be able to ſtay or divert from its courſe. "Awake, then, ye ſleepers, and call upon God. Rend your hearts, and not your garments, and turn unto the Lord. It may be that ye ſhall be hid in the day of his fierce anger."—Read attentively the *twenty-fourth*, and three following chapters, of Iſaiah.

Does the angel ſwear by Him that liveth for ever and ever that *delay* ſhall be no longer? "*Prepare to meet your God.*" Ye corrupters of the holy and benevolent religion of Jeſus, and ye oppreſſors of mankind; ye men of blood; ye proud blaſphemers, and ye perſecutors of the ſervants of God, prepare for the day of reckoning; for behold, "The whirlwind of the Lord goeth forth with fury, a continuing whirlwind; it ſhall fall with pain

who, leſt, by aiming at too much, the remedy ſhould be worſe than the diſeaſe, would wiſh, with zeal for the ſecurity of our liberties, to unite prudence. "All "bodies politic ſeem, like the body natural, to tend to deſtruction and diſſolu-"tion, as is here affirmed, through vices public and private, and to be reſpited, "for certain intervals, by partial, imperfect reformations. There is no com-"plete or continued ſeries of public happineſs on one hand, no utter miſery "on the other; for the diſſolution of the body politic is to be conſidered as its "death. It ſeems as romantic, therefore, for any one to project the ſcheme "of a perfect government in this imperfect ſtate, as to be in purſuit of a uni-"verſal remedy, a remedy which ſhould cure all diſtempers, and prolong hu-"man life beyond limit. And yet, as temperance, labor, and medicines, in "ſome caſes, are of great uſe in preſerving and reſtoring health, and prolong-"ing life, ſo, induſtry, juſtice, and all other virtues, public and private, have "an analogous effect in reſpect of the body politic."

upon

upon the head of the wicked. The fierce anger of the Lord shall not return until he have done it, and until he have performed the intents of his heart. In the latter day ye shall consider it." (Jer. xxx. 23, 24.) Ye who worship the mammon of unrighteousness, and sacrifice nations for gain; who have carried desolation to the utmost bounds of the earth, and, having enslaved mankind for filthy lucre, are ingenious to invent apologies for your enormous crimes; *Prepare to meet your God.* "Go to now, ye rich men, weep and howl for your miseries which shall come upon you.—Behold, the hire of your laborers, which is of you kept back, crieth against you." O Tyrus, the man of nations! thou hast said, I am of perfect beauty; I am God; I sit in the seat of God, in the midst of the seas. Thy rowers have brought thee into great waters. In the time (if thou repentest not) when thou shalt be broken by the seas in the depth of the waters, thy merchandize, and all thy company, in the midst of thee, shall fall."

Ye dozing watchmen of our Israel, who talk to the people of the follies of enthusiasm, till their faith in the Divine predictions which was intended to have been a guard to their hearts against the surfeiting cares of the world, and to keep them vigilant, has lost all its power, and they are lulled into a security from which nothing can rouse them short of the voice of that trumpet which will rend the heavens and the earth.——Sleep on, and take you, rest.—But at midnight ye shall hear a great cry made—"Behold, the Bridegroom cometh, go ye out to meet him." Ye hireling shepherds, especially, who have converted the religion of Christ into a system of worldly traffic; who live in pleasure, and, having fed yourselves with the fat, and clothed you with the wool, abuse, instead of feeding, the flock; *Prepare to meet your God;* for the time of his judgments shall be no longer *delayed*, but they who have beaten their fellow-servants, and ate and drank with the drunken, he will cut them asunder, and appoint them their portion with the hypocrites.

Let men of all descriptions and characters (revolving in their minds the *signs of the times*) hear the awful declaration of the angel, and take warning. The sins of the great whore who sitteth

on

on many waters, and of the nations who have been drunk with the wine of the wrath of her fornications, are come into remembrance. Come out of her, therefore, ye Proteſtants, and all that fear God, that ye be not partakers of her ſins, and receive not of her plagues.

To you who obey God, and have never been either the patrons or agents of oppreſſion, perſecution, and bloodſhed, may be applied the words of our Saviour; "There ſhall not an hair of your head periſh. In your patience poſſeſs ye your ſouls." Even though that ſpirit, which in former times filled all lands with violence, ſhould again be let looſe, and ye ſhould be betrayed both by parents, and brethren, and kinsfolks, and friends, and ſome of you ſhould die under your ſufferings, yet in your patience poſſeſs your ſouls, ye ſhall not ultimately be loſers; the ſeaſon is ſhort, and your reward is ſure; and whilſt the name of the wicked ſhall rot, yours ſhall be had in everlaſting remembrance.—Let the virtuous and good exemplify their principles by following after the things which make for peace; let them with calmneſs contemplate the awful ſcene as it opens; for though it may exhibit ſuch events and troubles as have never been ſince there was a nation, yet they will be ſalutary: general affliction will produce general ſerioufneſs, and the end will be univerſal reformation and univerſal peace. But that we may exerciſe this patience, and poſſeſs this calmneſs of mind, it is neceſſary, not only to have our hearts deeply impreſſed with a ſenſe of the over-ruling providence of God, but to poſſeſs a prevailing hope as to the iſſue. Theſe cannot be attained without an extraordinary cultivation of piety, and an intimate acquaintance with the word of God. Let us then ſtir up ourſelves to the exerciſe of a diligence which may be ſomewhat proportioned to the importance of that which we are taught to look for. Thus may we hope to be prepared for every event, whether to mourn or to rejoice, to live or to die.

What my readers may think of the agreement of events with prophecy, or how they may be affected at the proſpect in general, or at the ſituation and proſpects of this country in particular, I cannot tell; I know that the inattentive Chriſtian, as well as the cold Sceptic, will eſteem it the illuſion of a heated brain, but I am

free

free to acknowledge that the *ſigns of the times* preſent to my mind a thouſand images of horror, and afflict me with the extremeſt anguiſh, for the part which my country is acting. Whilſt I contemplate the ſcene which Europe now preſents, (a ſcene which blackens as it expands) and obſerve the exact conformity of the ſeveral parts already diſcloſed, with the pattern which Inſpiration has drawn, I anticipate the future, and ſeem to feel nothing but earthquakes, to hear nothing but thunders, to ſee nothing but ſlaughter; and I weep for the calamities of my fellow-creatures.—For the glimpſe of one pleaſant proſpect we muſt ſtretch our eyes to years to come.——Oh, my country! how am I pained at the apprehenſion of thy fate! Thou mighteſt have dwelt in peace, and even turned to thine own advantage the madneſs of other nations:—but thou haſt been deceived, and choſen war; thou haſt committed thyſelf to the horrors of a tempeſt which threatens to lay in ruins all that is found within the circle of its rage!—"Is there no balm in Gilead?"—Are there no means left for the ſalvation of my country?—"Is there no phyſician there?"—Is there not one wiſe and patriotic ſtateſman who loves his country, who loves truth and right more than gain, and who may be able to conduct a retreat, and heal our wounds?—Muſt we ſtand or fall with antichriſt, and make the fate of papal deſpots our own?—Has that warning no longer any validity, "Come out of her, my people, that ye be not partakers of her ſins, and that ye receive not of her plagues?"————O thou Father of mercies, and Diſpoſer of all events, touch the hearts of the rulers of the earth, and let a ray from Thee enlighten their minds! Look with pity on the bleeding nations!—Speedily accompliſh thy promiſes, and reveal thy mercy!

FINIS.

The Grave Unites and Levels all.
MEMENTO MORI.

THE GRAVE,

A POEM,

Altered into Rhime from

the Blank Verse,

of ROBERT BLAIR.

WITH NOTES

and Occasional Illustrations.

LONDON.

Printed for HENRY LEMOINE and Sold by all the Booksellers.

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To which is Added,

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Both Illuſtrated with

NOTES, and OCCASIONAL REMARKS.

Tell us ye dead, if ye in pity can,
Beyond this ſphere what is the future plan?
Some courteous ghoſt, if any ſuch there be,
Tell us in after life what things you ſee?
For ſome of you we know in days of old,
The fatal ſtory to mankind have told;
Forewarning them of death;—Oh then comply,
And tell in charity what 'tis to die.—
But you're withheld.—No matter: death muſt call,
The curtain drop, and time will clear up all.

LONDON.

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MDCCXC.

PREFACE.

HOWEVER widely the opinions of Mankind may differ in matters of religious ſpeculation, or in the fundamentals of faith or practice; the whole world are agreed in this *one* point, that, after all their *doings* they muſt die, and deſcend into the grave: reſpecting this truth there can be no diſſent; and as there can be no participation in death, nor the rich compound for this univerſal debt, but all muſt equally pay down the forfeit on demand, it is highly neceſſary, and of the utmoſt importance for every one, of whatever age or ſtation, ſeriouſly to take this ſolemn and important truth into conſideration, to accuſtom themſelves frequently to reflect on the ſhortneſs of life, the certainty of death, and that everlaſting and unchangeable ſtate towards which we are all travelling, and on the borders of which we are hourly ſtanding;

" ————Whether as Kings,

" Of wide command we've ſpread the ſpacious Sea,

" With

" With a broad painted fleet, or row'd along,
" In a thin cock-boat with a little oar."

Dr. Watts.

Few works of a ſerious nature have been more read, and better approved than the Poem of the GRAVE, by BLAIR : but many valuable and well meaning characters having objected to its ſtyle and ſtructure, as not being perfect in that form of ſpeech, called *blank verſe*, and admiring only rhime in poetry, they have wiſhed it had been originally written in that manner. Theſe with the weighty objections of a late celebrated critic* to blank verſe, induced the editor to attempt a verſification of this much admired piece ; hoping at the ſame time that a preference to this mode of expreſſion will not draw upon him, or his readers, the imputation of want of taſte in admiring allicient harmony before the aukward ſtiffneſs of the Roman Verſe.

To theſe reaſons may be added, that, rhime is more eaſily read and remembered, requiring leſs judgment in the peruſal, and therefore fitter for tender minds, who have not yet acquired that habit of attention and reflection neceſſary to follow the artificial combination of ideas when involved in the tranſpoſitions and involutions of rhetorical refinement.

Very

* Dr. Samuel Johnſon.

Very little more need be obſerved here, by way of preface to this attempt. The arrangement and imagery of the original has been as cloſely followed as the nature of the tranſpoſition would admit. The figures and the phraſeology have alſo been moſt ſcrupulouſly retained every where, and the only liberty which has been taken, and that but ſeldom, is the omitting a redundant thought, a far-ſtretched metaphor, quaint or forced conceit, or puerile notion; for BLAIR, though generally nervous, ſometimes ſinks into mediocrity.

But here I muſt ſtop.—It will not, I know be deemed generous to depreciate the labours of deceaſed merit, in order to raiſe my own; therefore, I ſhall conclude this article with the following ſhort account of the original author, ROBERT BLAIR—all that I can collect from the moſt diligent inquiry.

He was born near Glaſgow, about the year 1700, and took his degrees of A. M. in the univerſity of Edinburgh in 1720, as appears by a letter to the late Mr. *Mitchell*. He ſettled firſt in the North of Ireland, where he was ſometime aſſiſtant to the celebrated Mr. *Abernethy*; after which he became Paſtor of a congregation in Dublin.

How long he remained here is uncertain, for in 1743, when he firſt publiſhed his excellent Poem, The GRAVE, he exerciſed his paſtoral office in Edinburgh. This beautiful little piece preſents us with ſuch a ſpecimen of his poetical abilities that we lament he has left no more.

He

He died during a visit to his friends at Glasgow, in the year 1751.

The inestimable value of the CHRISTIAN REDEMPTION not appearing, according to the opinion of some evangelical Christians, sufficiently insisted on in BLAIR's Original, the editor has ventured to illustrate that important truth, from the principal passages of the Gospels that relate the passion, death, resurrection, and ascension of our Saviour JESUS CHRIST; hoping that this single deviation from his author will not be deemed by any, an impertinent interpolation.

GRAY's celebrated ELEGY IN A COUNTRY CHURCH-YARD, usually accompanying this work, has also been retained in this edition. The propriety of adding it here is obvious. Dr. Johnson observes,

"The Church-yard abounds with images which find "a mirror in every mind, and with sentiments to which "every bosom returns an echo. The four stanzas be- "ginning, *Let even these bones*, are to me original; I "have never seen the notions in any other place: yet he "that reads them here, persuades himself that he has "always felt them. Had Gray written often thus, it "had been vain to blame, and useless to praise him."

Bishopsgate Church-yard,
July 12, 1790.

Henry Lemoine.

THE

GRAVE.

ARGUMENT.

The Author's choice of his ſubject—Invocation, *addreſt to the Almighty—the Grave deſcribed—an ancient country church deſcribed*—Ghoſts *appear—a* ſchool-boy *paſſing through a church-yard by moon-light—The widow's viſit to the grave of her lately departed huſband—apoſtrophe addreſt to the Grave—the ſweets of* friendſhip—*mortifying queſtions to human pride—embalming the dead, and pompous funerals cenſured—an addreſs to undertakers—Time deſtroys all the works of men—the grave buries all diſtinctions—Beauty, reflections on its frailty—ſtrong man, overcome by ſickneſs—philoſophers, orators, and phyſicians, alike ſubdued by Death—the miſer, a deſpicable character—covetouſneſs, its baneful effects—the vanity of riches—the awful departure of a ſoul unprepared affectingly repreſented—the ſolemnity of death, with ſuitable and intereſting reflections thereon.*

"THE HOUSE APPOINTED FOR ALL LIVING." Job.

WHILE ſome affect the ſun and ſome the ſhade,
Or flee the hermitage, or din of trade,
With various views, each takes a various aim,
As fancy guides, to intereſt or to fame*;

Let

* In the morning, ſays *Socrates*, I love to converſe with the dead, at noon with the living, and in the evening with myſelf.

Let them purſue their journey to their doom,
The general rendezvous, the ſilent tomb,
Where all alike, the great man and the ſlave,
Muſt meet companions in the common grave.
Great God! Eternal King, thy aid I aſk!
To guide me through this arduous dreary taſk:
Thy potent hand the mighty keys ſuſtain,
Of death, of hell, of pleaſure and of pain‡,

The Grave! dread thing! Man ſhudders at thy name†,
For well he knows thy univerſal claim;
The trembling ſ[illegible]ves forget their wonted tone,
And nature ſh[illegible]s appal'd, before thy throne!
Rueful and ſad [illegible] wide extended plains,
Where night, [illegible] night, in ſolemn ſilence reigns,
Dark as was Ch[illegible] 'ere the infant Sun,
Had tried his beams, his radiant courſe to run.
The ſickly taper, thr[illegible]gh the gloom profound,
Scatters a glimmerin[illegible]ubious light around,
Where low brow'd miſty vaults abſorb the light,
Furr'd round with mouldy damps, a gloomy ſight,
Whence oft has iſſu'd ſtreams of pois'nous ſtain,
Adding freſh ſubjects to thy vaſt domain.

Well do I know thee by thy truſty yew,
Shading for years the gloomy church-yard view;
Chearleſs, unſocial plant, that loves to dwell,
Where ſculls and coffins diſſolution tell:

The

‡ Death, ſays Dr. Young, commands a wider Empire than any that have yet, or ever may exiſt.

† In the Grave there is no diſtinction of perſons, which made *Diogenes* ſay, when ſearching a charnel-houſe; that he could find no difference betwixt the ſcull of King Philip and that of another man.

The uncouth Epitaphs, in mournful verſe,
Thy boaſted deeds, mortality, rehearſe;
And crawling worms, their writhed bodies ſhew,
Fed on the carcaſes that rot below.
Here light-heel'd ghoſts beneath the moon appear,
And ſpectres form'd by viſionary fear;
Fancy beholds them dance in myſtic rounds,
While horror in each dreary path abounds.
See yonder ancient fane; the ſumptuous lot‖,
Of names once known, now dubious or forgot;
Here buried midſt the wrecks of *Time* they lie,
For all their deeds, alas! like them muſt die;
Howe'er illuſtrious in the liſts of fame,
A narrow turf is all they now can claim.—

The wind is up, how dreadfully it roars§,
Through mould'ring walls, and crazy, creaking doors!
How dreary is the ſound! the ſoul recoils,
And ſhudders at the view of mortal ſpoils.
The night bird, brooding, ſhrieks upon the ſpire,
And all the ſcene the damps of death reſpire;
The leaden manſions of the dead below,
Return the ſound of ſolitary woe;
While pale-eye'd ghoſts, rouz'd from their ſlumbers riſe,
Paſs and repaſs, and ſink with ſhrieking cries†.
Again the Screech-owl, on the turret ſhrill,
Wounds Night's dull ear, and makes the blood run chill.

‖ Mortals, ſurvey this ſolemn place,
Where ſighs are hush'd, and ſorrows ceaſe;
Where end both glory and diſgrace,
And all one awful ſilence keep. *Tickell.*

§ Hervey's Meditations contain a fine deſcription of a Country Church-yard.

† Now voices more than mortal are heard from the hollow vaults, and groans iſſue from the hollow tombs. *Milton.*

Quite round the pile a row of Elms extend,
Their rev'rend age, coeval they pretend,
Shook by the winds, ſome half rift down and torn,
Their branchleſs trunks look like the place forlorn :
Some at the top ſo thin, that ſcarce two crows,
Could find a place to rooſt within their boughs.
Strange things, the neighbours ſay, have here appear'd,
And from the tombs wild hollow ſounds are heard,
The bell has told unrung, at dead of night,
Alarming all around with ſad affright.

Oft, in the lone Church-yard, at eve, I've ſeen,
When the pale moon has glimmer'd o'er the green,
The School-boy, with his ſatchel in his hand,
Walk ſlowly on, and ſometimes make a ſtand,
Alarm'd with fear his ſhadow to behold‡,
He whiſtles loud to keep his courage bold,
And lightly tripping o'er each long flat ſtone,
With nettles ſkirted, and with moſs o'ergrown ;
Sudden he ſtarts, and hears, or thinks he hears,
The ſound of ſomething purring in his ears :
Faſter he flies, and ſtill a ruſtling ſound
Purſues his ſteps, nor dares he look around ;
Till, out of breath, his ſchool-fellows o'ertakes,
Who gather round to hear the tale he makes,
Of horrid apparition, tall and grim,
With flaming eyes, and wild fantaſtic limb,

That

‡ Now dreary forms, in ſullen ſtate, ſtalk along the gloom ; or, ſwifter than lightening, glide along the ſhade ; they paſs and repaſs in unſubſtantial images, along the forſaken galleries, or take their determined ſtand over ſome lamented grave.—*Hervey.*

What time the Ruſticks, from tradition, ſay,
The buſy ſpectre leaves the darkling tomb,
And dance the fairies in their light array,
While pale Lucerna combats with the gloom. *Elliot.*

That walks at midnight, or that loneſome ſtands,
As keeping watch where ſome new grave expands,
But when the morning cock is heard to crow,
Then, ſtrange to tell, it vaniſhes below!

The new-made widow, there ſometimes I've ſeen,
All bath'd in tears, and proſtrate on the green;
What pangs of ſorrow heave within her breaſt,
Her poignant grief can hardly be expreſt.
Prone on the lonely grave, all pale and wan*,
She meditates her once dear loving man,
While memory faithful to each joy that's paſt,
Too ſoft, too pleaſing, and too ſweet to laſt,
Muſters again the retroſpective days,
When pleaſure danc'd attendant on their ways;
Tenacious of the theme, again ſhe falls,
Graſps the cold turf, and on her huſband calls:
Great was her joy; but now, alas! deceaſ'd,
The more her grief, and ſorrows are increaſ'd.
For know, God gives, and takes;—Who can gainſay?
Or who his ſentence for a moment ſtay?
Who ſhall reſiſt his pow'r? Lord take thine own,
But give us leave, our loſſes to bemoan.

Invidious grave! how doſt thou rend in twain,
Two hearts united by love's deareſt chain!
A tye ſo delicate, ſo firm, and ſtrong,
Might laſt forever, could we laſt as long.

* When a huſband is carried to the grave, we at once find excuſes for every weakneſs, and palliations of every fault; we recollect a thouſand endearments, which before glided off our minds without impreſſion; a thouſand favours unrepaid; a thouſand duties unperform'd; and with, vainly with, for his return, not ſo much that we may receive as *beſtow* happineſs.

Sir Joſhua Reynolds' Idler, No. 74.

Friendſhip! myſterious cement of the ſoul‖,
Sweetner of life, ſhall death thy power controul?
I owe thee much, far more than I can pay:
Oft have I prov'd thee in the chearful day,
When the warm efforts of a generous heart,
Did every pleaſure, every joy impart.
Oh when my friend, and I, by nature drawn,
Have trac'd the woodland, meadow, or the lawn,
Anxious to pleaſe, hid from the vulgar eye,
What happy themes our converſe did ſupply.
Where on the verdant graſs, or cowſlip beds,
Or where the violets rear'd their ſcented heads,
Or where ſoft murm'ring ran the ſilver ſtream,
There happy friendſhip then was all the theme;
Methought the ſhrill-tongu'd thruſh improv'd her lay,
The blackbird ſweeter hail'd the ſmiling day,
Each flow'ret bloom'd with ſuper-added grace,
As nature wore a more auſpicious face;
'Twas then, I thought the longeſt ſummer's day,
Was much too ſhort, and ran too faſt away;
For ſtill my conſtant, ſympathtic heart,
Had to my friend more wiſhes to impart§,

But

‖ A gen'rous friendſhip no cold medium knows,
Burns with one love, with one reſentment glows;
One ſhould our int'reſts and our paſſions be;
My friend muſt hate the man that injures me. *Pope.*

§ A principal fruit of friendſhip, is the eaſe and diſcharge of the fulneſs and ſwelling of the heart, which is cauſed by the paſſions to which our being is ſubject; yet the inſtances of real friendſhip are ſo rare, that the hiſtory of the World, and the fictions of the Poets, together, produce but five or ſix couples. In *Sacred writ*, *David* and *Jonathan*: In *Homer*, *Achilles* and *Patroclus*; in *Virgil*, *Nyſus* and *Euryalus*; in *Cicero*, *Pylades* and *Orgles*; in *Fenelon*, *Mentor* and *Telemachus*; in *Ariosto*, *Medoro* and *Dolinda*.

The tears of friendſhip are preſerv'd by heav'n,
For future joys, when grief ſhall be no more. Blacklock.

But that was happineſs too great to laſt,
My friend is gone, and all my joys are paſt† !
Painful remembrance ! when the pleaſure's o'er,
To think of that which can return no more.

Dull grave ! thou ſpoil'ſt the joys of youthful bloom,
Robbing life's garden for the dreary tomb ;
The dimpled cheek, the innocent and gay,
The rich and poor, regardleſs, are thy prey ;
The ſmiling beauty, deck'd with every grace,
The ſparkling eye, and heart-bewitching face ;
The learned and the clown, the high and low,
Muſt diſappear, where millions daily go ;
The ſolemn face, and droll, for laughter made,
Or melancholy pining in the ſhade ;
The ſceptre and the mitre in thy train,
Declare how weak is ſtrength, and wealth how vain ;
For all alike to Death at laſt muſt come,
And like the turf that covers them, as dumb.
No mercy the deſtroying tyrant knows,
But levels kings, and beggars, friends and foes.
How near oblivion to the pomp of pride,
Let yon old fane of WESTMINSTER decide *;
Survey the Temple, where we monarchs crown,
And ſee the ſpot where ſoon they muſt lie down.
Happy or wretched now ; or, weak or wiſe,
In death all meet ; there no diſtinction lies ;
Whether in ſilk, in woolen, or in lawn,
Each ſleeps as eaſy, high or baſely born.

Where are the mighty heroes, now, of old,
Of which ſuch pompous ſtories have been told ?

The

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* Westminster Abbey.

† Where is the Temple of Virtue, where the Heroes are crowned, in Lord Lyttelton's Royal Progress.

The mighty CÆSARS go to war no more § !
And ALEXANDER's victories are o'er,
He who ſubdued—almoſt the ſceptred Globe,
Is here diveſted of his ſtately robe‖ ;
By poiſon ſlain, he mixes now as low,
As he who died an ideot, or a beau.
Alas ! the narrow confines of a ſhell,
Of all their grandeur the concluſion tell;
Once the vaſt world ſcarce ſerv'd their boundleſs aim,
But now a narrow grave is all they claim.

Proud royalty ! how alter'd is thy caſe†,
How blank thy features, and how wan thy face !
Son of the Morning ! whither art thou fled ?
Where haſt thou hid thy many ſpangled head ?
Where's the majeſtic menace of thine eye ?
Low in the duſt thy pow'r and glory lie ;
Swath'd like an infant, now, all wrapt around,
Or like the victim ſtretch'd upon the ground,
That throbs beneath the ſacrificer's knife,
No longer able to maintain the ſtrife ;
Thou now art mute, no longer call aloud,
And with thy words, inſult th' obſequious croud,

Who

§ The moſt ancient actions, whoſe luſtre has preſerved their memory, are the actions of violence.—And after all, what remains of all theſe great exploits ? The only real ſigns of them are the traces they have left upon the canvaſs of hiſtory : And of the four great monarchies of the world, what remains but their names ?

‖ Alexander the great

† I thank you, ye relics of ſounding titles and magnificent names ; ye have taught me more of the littleneſs of the world, than all the volumes of my library : your nobility arrayed in a winding ſheet, your grandeur mouldering in an urn, are the moſt indiſputable proofs of the *nothingneſs* of all *created* things.——*Memory on the Tombs.*

Who now begrudge the little that you have,
The humble privilege of a peaceful grave?

Arabia's drugs and ſpice may balm thee o'er,
But yet departed life cannot reſtore;
What cruel inſult! all this comes too late,
And only ſerves to mock thy idle ſtate;
For none ſo poor, not e'en the ſwarthy ſlave*,
But ſleeps as quiet in his ſhallow grave,
As he with wealth and empty honours great,
Who rots—a LORD—in marble vault of ſtate.

But ſee the well plume'd hearſe upon the road,
Bearing along the great vain-glorious load,
Solemn and ſlow, in all the farce of ſtate,
While all the ſable tribe upon him wait:
Such watch the ſick-man's door, and ſeek the dead,
And mimic ſorrow for their daily bread†,
Let out their perſons, but the heart's not ſad,
For ſordid motives make them ſurely glad.

How rich the trappings, now they're all unfurl'd!
How the vain pomp attracts the gaping world,
Whilſt glitt'ring in the ſun: what ſplendid rays!
Not conqu'rors trains, or coronation days,
In glory ſcarce exceed,—what crouds are there,
To ſee the unweildy ſight—to gape, and ſtare!

Above,

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* In this houſe appointed for all living, the ſervant was equally accommodated and lodged in the ſame ſtory with his maſter; the poor indigent lay as ſoftly, and ſlept as ſoundly as the moſt opulent poſſeſſor. *Ibid.*

† A barbarous gothic cuſtom, which the extravagant exceſs of modern manners has made too frequent.

Behold, ye vain, the great and brave,
With duſt and darkneſs cover'd o'er;
See beauty's tomb, and valour's grave,
And viewing theſe, be vain no more.

Above, below, all ranks and all degrees,
Rush out abrupt, curiosity to please:
Wedg'd in by rows, from children to fourscore,
To see this short-liv'd pomp, hang bellying o'er!
But tell us why this fond delusive waste,
In earthing up a carcase that's disgrac'd?
Disgusting to the sight and to the smell,
Tell if you can, ye undertakers! tell,
Amid the gaudy figures which you shew‡,
Why is the principal conceal'd from view—
For whom is all this stir? Tis wisely done:
So a good painter's eminence is known,
In shades he casts what else the eye might grieve,
That what delights, it may at once perceive.

Proud lineage! how contracted art thou here,
With all this splendor nodding on thy bier§;
Below the envy of the private man,
Whose wise œconomy contemns thy plan.
But honour, that officious trifling ill,
E'en to the grave must wait upon them still!
Oh what vain glory! to suppose parade,
And pageant trappings dignify the dead*!

Absurd,

‡ The duties of interment are justly called the *last duties* for beyond the funeral, all that is given to the dead is taken from the living. Lamentations that are too long, not only prejudice nature, but society likewise; they render us incapable of the duties of civil life, and one may say that, out of complaisance to those friends we have lost, they make us wanting to those we still enjoy.

§ Solemn and slow it moves upon the tomb,
While weighty sorrows nod on every plume. *Dr. Watts.*

* Worldy glory ends with the world; and for what concerns us, the world ends with our lives. What have we to be proud of? are not all things perishable? the bloom of pride is soon withered, and our little greatness is lost in eternity.

Abſurd! to think to over-reach the grave§,
And from the wreck of death our works to ſave!
Faſt die away the beſt concerted ſchemes,
Only that men paſs faſter than their dreams.
Ingenious Artiſts, and the laurel'd Bard,
Employ their talents but for this reward;
The ſculptur'd marble ſoon ſhall fade away,
The brazen buſt, the Poet's tuneful lay.

If ſuch Remembrancers to Time muſt yield*,
On ſomething permanent begin to build;
Intrinſic virtue ſhall alone ſuſtain,
The wreck of ages, and unchang'd remain.

The pond'rous Pyramid, Old EGYPT's pride†,
Whoſe lofty top hath ſpread its fame ſo wide,
Which ſeem'd to pierce the clouds, at length decay,
And all its glories now to time give way;
Its myſtic cone with moul'dring moſs diſgrac'd,
Obſcure the cauſe for which the heap was plac'd.
The Works of ages, Wonders of the World,
Shaken by Time, are into atoms hurl'd‡,
In huge miſhapen heaps, behold they lie,
A ſad memento to the human eye;

§ Praiſes on tombs are titles vainly ſpent;
A man's *good name* is his *beſt* monument.

* Tho' low in earth our bodies rot,
Virtue ſurvives the moul'dring wall;
Is fair when columns are forgot,
When temples ſink and arches fall. *Editor.*

† *Vain* e'vone outbuilds the *Pyramids*,
Her monuments ſhall laſt, when *Egypt's* fall. — *Night Thoughts.*

‡ *Young* has very ſolemnly affirmed this truth in the following
lines upon the monument:

Time's ſure decay,

Sepulchral columns wreſtle but in vain,
For Time o'er all contrivances will gain :
E'en adamant, and braſs, muſt waſte away,
And all the glory of the earth decay ;
The deep-cut marble, and the well-form'd buſt,
Corinthian columns crumble into duſt,
And like their makers, muſt at laſt give o'er,
Sink in the lap of earth, and be no more.

Here let ambition pauſe, and lay aſide,
Its vanity, its pomp, its haughty pride*,
And let the troublers of the earth behold,
The ruin ſpread by luſt of paltry gold !
How ſoon like thoſe who laid wide empires waſte,
Their own mad ſchemes, by others are diſplac'd !
Who ravag'd kingdoms thro' vaſt ſcenes of blood,
And, ſwept before them, like a raging flood,
In cruel wantonneſs for power and fame,
With madneſs ſet whole nations in a flame.
Now, like the ſtorm that's ſpent, their rage is paſt,
And the keen murdering blade, is ſheath'd at laſt!
Beneath the ſwerd each hides his fallen creſt,
And mixes in the duſt, with meaner gueſt,

But

The gorgeous palaces,
The ſolemn temples,
The great globe itſelf,
Yea all that it inherits,
Shall diſſolve,
And, like the baſeleſs fabrick of a viſion,
Leave not a Wreck behind.

* Nature provides for all one common grave,
The laſt retreat of the diſtreſt and brave,
The grave unites, there e'en the great find reſt,
And blended lie—th' oppreſſor and th' oppreſt.

Late

But ſtill their crimes, by nations yet unborn,
Remain on record to be read with ſcorn.

Here too the petty tyrant of the plain,
Who treated his dependants with diſdain,
Whoſe ſmall dominion, and whoſe little ſtore,
Was gain'd by pinching from the honeſt poor,
Who ſtill purſu'd them like the beaſt of prey,
Oppreſſing all that came within his way,
Deaf to the cries of hunger and diſtreſs§,
The widow and the orphan's mite made leſs,
As if the poor were not of nature's mind,
Nor had the common feelings of mankind.
Now humble as a child that's whipt he's grown,
And in the duſt with kindred worms lies down,
Tormented by that worm which never dies,
Dead, to the worms he falls a ſacrifice.
Here all precedency is laid aſide;
The heroe's glory, and the herald's pride,
Familiar now, within their little room,
Groſſly together, ſide by ſide, conſume.

There are, betray'd by folly, who'd perſuade,
That they are ſomething above others made,
Such vain pretenſions ſoon the grave denies
By ſelf-love flatter'd, vanity, and lies.
Beauty! thou pretty plaything, dear deceit†,
Which cauſeſt youthful hearts ſo high to beat,

§ How miſerable is that man that cannot look backward but with ſhame; nor forward without terror! What comfort will his riches afford him in his extremity? or What will all his vain and empty titles, robes, dignities, and honours, avail him in the day of his diſtreſs?

† On *beauteous* charms no more, ye Fair! depend,
The grave does all, without diſtinction, blend;

Gives them a pulſe till now they never knew,
The grave will claim thee, and thy charms ſubdue,
Thy roſes faded, and thy lillies foil'd‖,
Thy pow'r is over, and thy aſpect ſpoil'd.—
Where are thy lovers gone? Alas! they're flown,
The worm is now thy paramour alone!
High fed he ſurfeits on thy damaſk cheek,
Whilſt thou haſt neither power to ſmile or ſpeak†,
For this, were all thoſe vigils at the glaſs,
To make thy features every one ſurpaſs?
To keep them in repair; each youth to charm,
And every heart, and ev'ry boſom warm?
For which the worm not thanks thee for thy care,
His food alike the ſable and the fair;
To him a carrion had been juſt as good§,
For putrefaction is his daily food.
See how the fair one weeps! the tears roll down,
Thick as the dew drops on the graſs new mown.
Honeſt effuſion! the ſwoln heart, in vain,
Struggles to put a gloſs upon its pain!

This

All preſs alike to that ſame goal the tomb,
Where *wrinkled* Laura ſmiles at Chloe's *bloom*.

See Hervey's addreſs to *Florella*, in his Meditations among the Tombs Vol. I. p. 48.

‖ Tho' numbers now thy form adore,
As if a being half divine;
Know their looſe talk ſhall ſoon be o'er,
And death the purple ſcene confine.

† *I have ſaid to corruption, thou art my father; to the worm, thou art my mother and my ſiſter.* Job, xvii. 14.

§ Learn hence, ye lively and engaging Fair,
To make your *minds* your chief and greateſt care;
For *them* alone ere long will cloſe the brighteſt eyes,
But heav'n-born Virtue never, never dies. *Rural Oblation.*

This ineffectual labour, then surcease!
So shall the beauties of your soul increase.
Strength, too—thou surly and less gentle boast,
Who in the village sports can do the most;
Loud in thy laugh, and jocund in thy tale,
Thy ruddy face still chear'd with nappy ale;
A fit of common sickness pulls thee down‡,
And then thy spirits and thy strength are flown.

What groan was that? a heavy groan indeed!
Another still, more poignant does succeed!
With sharper anguish—'tis from yonder bed,
Where the strong man has laid his aching head;
A stronger arm now makes him pant for breath,
Struggling he gasps beneath the grip of DEATH;
Like a hard-hunted beast, his roomy cheft,
Heaves high with pains which combat in his breast:
In vain he strives to give his lungs full play,
In vain,—the fell disorder will have way†.
Ah! what can all his former strength avail?
His sinewy limbs, and well-set shoulders fail.
Now see how earnestly he tugs for life;
But soon o'ercome, weak nature yields the strife:
Eager he seizes what comes first to hand,
And grasps it hard, but death still keeps command:
The rank distemper shoots through ev'ry vein,
His bowels burn—he groans again with pain—

‡ Tomorrow is still the fatal time when all is to be rectified. Tomorrow comes, it goes, and still we please ourselves with the shadow, whilst we lose the reality, unmindful that the present moment alone is ours, the future is yet unborn, and the past is dead, and can only live as parents in their children, in the actions it has produced.

A louder groan! now, man of ſtrength, thy laſt!
Adieu to fame! thy victories are paſt.
Behold he lies, pent in a narrow cheſt,
Still as a child that cried itſelf to reſt;
Vain boaſter! where are now thoſe nerves of might,
That with ſuch vaunting could provoke the fight?
Doth not the bull, unconſcious of his ſtrength,
Receive the blow that lays him at his length?
All Nature's children, e'en to worms and flies,
Feel pangs, perhaps, as when a giant dies!

With ſtudy pale, and midnight Vigils ſpent*,
To know the future, and tell heaven's intent;
The ſtar-ſurveying ſage, applies all night,
The magnifying tube to aid his ſight;
Eager the courſes of the ſtars to trace,
And view them trav'ling through etherial ſpace,
In extacy of thought, he cries "I've found!"—
But ah poor man! thou'rt ſtill upon the ground.
Great heights are dang'rous; hazardous thy plan—
Doubtful thy reaſons, weak uncertain man!
Soon, very ſoon, thy firmeſt footing fails,
And then thy tubes and knowledge what avails?
Loſt in the grave thy learning, and thy Art;
Where nor device nor ſcience aught impart.

Diſabled

* Dr. South, in an extaſy cries out, "Oh! how vaſtly diſproportionate are the pleaſures of the ſenſual and the thinking man!" As different ſays he "as an Archimedes in the ſtudy of a problem, and the ſtillneſs of a ſow at her waſh!" The pleaſure of ſpeculation has ſometimes been ſo great, ſo intenſe, ſo ingroſſing of all the powers of the ſoul, there has been no room left for other pleaſures. Contemplation feels no hunger, nor is ſenſible of any thirſt but that after Knowledge.

Diſabled, here the loud-tongu'd warriour lies§,
Diſarm'd, diſhonour'd, cold, and cloſ'd his eyes;
He cannot tell his ail to paſſers by,
But quiet in his cell is forc'd to lie.
Great man of language, why this dumb deſpair,
Where that perſuaſion which was once thy care!
Inſinuation's, ſofteſt arts were thine,
Thy tongue ſeem'd gifted with a power divine:
But now reverſ'd, and ſilent as the place,
Thy client's fee another in their caſe‡.
A weary cloud hangs heavy on thy breaſt,
And all thy arguments are now ſuppreſt,
Thy ſtrength of action and thy force of words,
The lifted arm that energy affords—
The well-turn'd period, and melodious voice,
The ornamental phraſe, thy curious choice—
Alas they're gone, raz'd from the book of fame,
While hackney ſcribblers vilify thy name,
Inſult thy memory, and blot thy tomb,
Enough to make thee from thy coffin come,
With flat dull narrative, or duller rhime,
Which penury has jumbled into chime:
Couldſt thou but hear what wretched ſtuff they ſpeak,
Reſentment's bluſh would ſtain thy pallid cheek!

Here

§ Here terminate *Ambition*'s airy ſchemes,
The ſyren Pleaſure here a lures no more;
Here grov'ling *Avarice* drops her golden dreams
And life's fantaſtic trifles all are o'er.

‡ Men take more pains for this world, than heaven would coſt them, and when they have what they aim at, do not live to enjoy it. The grave lies unſeen between us and the object which we reach after. Where one lives to enjoy whatever he has in view, ten thouſand are cut off in the purſuit of it.

Here the great maſters of the healing art,
Who had ſuch wond'rous knowledge to impart,
The mighty mock-defrauders of the grave
Juſt like their patients now themſelves behave.
Where now catholicons, with all their ſkill,
Their plaiſters, powders? Spite of every pill,
And all their boaſted implements of art,
They and their equipages now muſt part!
Where now are all their magazines of health,
Vaſt cabinets of which procur'd them wealth?
Ye rifled ſtill from ev'ry hill and dale,
The woodland, riv'let, and the flow'ry vale,
For herbs ſalubrious in the healing trade,
And all your vaſt experiments diſplay'd,
No drug unſought for, far as ſhip could ſail,
Braving for theſe, the fierce tempeſtuous gale,
To waft them home; yet what avail'd this toil,
What art can death's relentleſs hand beguile?
No cordial recipe can bribe that pow'r,
To wave his ſummons, now one ſingle hour.

Here the lank miſer,‡ worſt of felons, lies‖,
Who ſtarv'd himſelf with gold before his eyes!
And meanly ſtole from back and belly too,
To keep his hoard but ſwelling in his view,
Eas'd of a tax it irk'd the wretch to pay,
Into the earth at laſt! He's drove away†.

Now

‖ How wretched must be the ſtate of the miſer's mind, who uſes his riches as if they were not his own: and when he might be happy in ſpending them, will be miſerable in hoarding them up: and had rather ſtay to leave wealth with his enemies, than living, relieve his friends.

† The patriarchs before the flood who lived, ſome nine hundred years, ſcarcely provided for a few days: and we who live but a few days, provide as if for nine hundred years.

Now cheaply lodg'd—from Nature's craving eas'd,
With bills and charges now no longer teaz'd—
Who ne'er would cheriſh a relation poor,
For fear of leſſening his idol's ſtore;
His gold and tenements are left behind,
The ſole delight and pleaſure of his mind,
For ſake of which he virtue's paths forſook,
And now forgotten rots in this ſmall nook:
Neglected both worlds, for a paltry ſum,
Unbleſs'd in this, and damn'd in that to come!

O Death! How ſhocking muſt thy ſummons be,
To him at eaſe, who counts long years to ſee,
Whoſe large poſſeſſions make him wiſh to ſtay§
In this gay world, nor ever go away;
Here fix'd would have his everlaſting home,
Unfurniſh'd wholly for the world to come.

When death demands his breath, may man obey,
And melt in viſions of eternal day!
Unfeign'd repentance ſhould his hours employ†,
The beſt inſurance for celeſtial joy;
For 'tis indeed an awful thing to die,
And launch at once in vaſt eternity.

When the dread ſummons ſternly calls us hence,
How weak and frivolous is each pretence,

§ 'Tis not the ſtoick's leſſon, got by rote,
The pomp of words and pedant diſſertation,
That can ſupport thee in that hour of terror;
Books have taught cowards to talk nobly of it;
But when the trial comes, they ſtart, and ſtand aghaſt.
Reed's Poor Penitent.

† He that has paid God his worthip, and may his due, is entertained with [illegible] profpect, wears off fenſible, and expires in a tranſport.

The ſoul alarm'd raves round her priſon walls,
Trembling and fearful, and for mercy calls*,—
Runs to each avenue with grief and pain,
And calls for help, but calls, alas! in vain,
Looks wiſhfully on all ſhe's leaving here,
And ſtill is terrified 'twixt hope and fear.—
Oh! that ſhe could a little longer ſtay,
To waſh, alas! her many ſtains away!
And fit her for her paſſage o'er the ſtreight,
That leads from this life, to the *narrow gate*.

Paſt are the days of revel and delight,
When all was pleaſure in the young man's ſight;
And paſt the days of ſober thrift and gain,
Which oft prevent remorſe—that worſt of pain:
The heart-ſtrings break, and every heaving groan,
Declares, the man at laſt muſt pay the loan.
Weak is each help, and vain each mortal view,
For Death, ſtaunch murd'rer, does his aim purſue;
Vain is all conteſt, impotent the ſtrife;
On ſtill he comes through every lane of life,
Nor miſſes once the track, but preſſes on,
Till forc'd to yield, his ſtrength and courage gone;
He ſinks at once—to riſe on t'other ſhore,
Where all muſt go, and ſhall return no more.

END OF THE FIRST PART.

* None generally find more diſſatisfaction in earthly things, than thoſe who moſt indulge themſelves in the enjoyment of them; thoſe who are moſt in love with the world are frequently moſt jilted by it: and the longer they live, the more reaſon they ſhall have to acknowledge and lament this melancholy truth.

THE

GRAVE.

PART THE SECOND.

ARGUMENT.

Seriouſneſs of the moment of death—againſt ſuicide—apoſtrophe to the dead—The grave-digger—Friends fall like leaves in autumn—The whole world but a vaſt burial ground—Death makes no diſtinction—The happineſs of man before the fall—Havock ſince made by ſin—Death muſt render up the dead—His power foiled by the riſing of Chriſt—Reſurrection pourtrayed—ſcattered parts unite.—Concluſion.

O DEATH, WHERE IS THY STING? O GRAVE, WHERE IS THY VICTORY? Paul.

CELESTIAL Pow'r! whoſe energy divine,
Form'd the bright orbs, and taught them how to ſhine,
Whoſe will is fate, whoſe laws are juſt decrees,
Whoſe eye all preſent, paſt, and future ſees,
Do thou propitious, now by breaſt inſpire,
With pure Religion's lambent, ſacred fire;
Aid me this dreary valley to pourtray,
The ſolemn paſſage to eternal day;
No muſe, no help, would I invoke but THEE,
For thou alone can here aſſiſting be;
Who doſt in wiſdom and in power excell,
To teach man knowledge, and thy works to tell.

My Soul! 'tis ſure, a ſerious thing to die,
And in the grave, a time appointed lie!
What a ſtrange moment muſt it be, when near
Thy journey's end, and every thing to fear;
To paſs the gulf which life and death divide,
Where none can tell what's done on t'other ſide*?
Nature revolts and ſhudders at the ſtroke,
Which frees the ſpirit from its penal yoke,
Yet part they muſt, body and ſoul muſt part,
In ſpite of all—all human help and art:
Fond couple, link'd more cloſe than wedded pair,
Muſt ſeparate go, alas! they know not where‖!

If after death, man nothing had to fear,
Many would ſoon be tir'd of living here;
If, after death, men knew they ceas'd to be,
And fearing nought, were certain to be free,
How many then would quit life's irkſome pain,
And to their native nothing turn again†!

The

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* Cardinal *Richelieu*, after he had given law to all Europe, many years toge her, confeſſed to *Peter Du Moulin*, that being forced upon many irregularities in his life time, by that which they call *Reaſon of ſtate*, he could not tell how to ſatisfy his Conſcience upon ſeveral accounts: and being aſked one Day by a friend, why he was ſo ſad? he anſwered, "The ſoul is a ſerious thing; it muſt be either ſad here for a moment, or be ſad for ever."

‖ "—To die—to ſleep—
To ſleep! perchance to dream! Aye there's the Rub;
For, in that Sleep of Death, what Dreams may come,
When we have ſhuffled of this mortal Coil,
Muſt give a Pauſe.—There's the Reſpect,
That makes Calamity of ſo long Life," &c. Shakeſpeare.

† Nothing has more horrour than annihilation. The worſt that good men can fear, is the beſt that evil can wiſh for, which is the diſſolution of the ſoul in death.

The debauchee might ſtill go on to ſing,
Reel o'er the bowl, and laugh at ev'ry thing:
Or if world-weary, thro' the ſtorms of life,
Misfortunes, loſſes, or domeſtic ſtrife‡,
Who would not then of tortures to be eas'd,
Slip out at once at any door he pleas'd?
For death has many doors, which open wide,
When *inclination* once becomes a guide:
And who could blame the ill-pleas'd gueſt to quit
That table where he did not like to ſit?
To help himſelf as quickly as he might,
Which in his pow'r, he ſurely thought was right.
But if there's an *Hereafter*; In that ſtate,
Self-murder muſt an awful doom await:
To ruſh, uncall'd, before th' Almighty's throne,
With hands, imbrued in blood—that blood their own—
Into the preſence of the Judge of all,
To ſtand without the juſtifying call!
What puniſhment rewards the horrid crime,
He only knows who ſees the end of time,
Who meaſures all our days with niceſt ſkill,
Declaring we muſt wait his ſov'reign will;
How long, how ſhort, it needs us not to know,
But bear with reſignation whilſt below,
Like centries each ſhould watch and patient ſtand,
Untill th' appointed moment of command.
And thus the truly brave are conſtant found;
But cowards baſely may forſake their ground.
Then ſtay the time which quickly ſhall be ſhown,
Nor raſhly venture on that world unknown;

The

‡ Of all the crimes which a man can commit, the deſtruction of himſelf is the moſt horrid, when we conſider that repentance cannot ſucceed, and that although he deſtroy the tenement of the body he cannot ſtill deſtroy himſelf.

The ills of life will ſpeedily be o'er,
And you ſafe landed on that happier ſhore*.

Tell us, ye dead! if you in pity can,
Beyond this world what is the future plan?
Some courteous ghoſt, if any ſuch there be,
Tell us what things in after life you ſee,
I've heard that ſome of you, in days of old,
The fatal ſtory to mankind have told,
Forewarning them of death: O then comply,
And tell in charity what tis' to die!
But you're withheld: no matter, death muſt call,
The curtain drop, and time will clear up all.

Death's ſhafts fly thick; here falls the village ſwain,
And there his Lord, the maſter of the plain,
Pamper'd with feaſting: yet the cup goes round,
And to refuſe it, who ſo daring found?

See yonder maker of the dead man's bed,
The ſexton, with his ſpade and hoary head,
With hard unmeaning face, down which ne'er ſtole
A tear, the mark of pity in his ſoul.
He digs thro' rows of kindred and of friends,
And ſings and laughs as he his work attends;
For ſcarce a ſkull upon the ground he throws,
But well its owner and his life he knows,
Thus hand in hand with death twice twenty years,
Familiar grown—he no Removal fears,
But joins with willing heart the revel throng;
Who keep it up, and joins their merry ſong,

Then

* Thoſe who have read Dr H. More on the Immortality of the Soul, may recollect the ſtory of the Florentine Philoſopher appearing after his death to his friend, to confirm the truth of what they had diſcourſed concerning the immortality of the ſoul.

Then reeling home, he ſnores it out till day,
Regardleſs of the time that ſteals away.——
The heedleſs Boor, unmindful of his trade,
Dreams not a grave ſhall ſoon for him be made*.

As leaves in autumn drop from ev'ry tree,
So fall our friends, as we may hourly ſee,
Yet ſtill unnotic'd let the warnings paſs,
Nor think of Time—till empty is our glaſs:
Fantaſtic ſchemes, we eagerly purſue,
And plans for future greatneſs make anew,
Heedleſs of death, that ſoon muſt cloſe the ſcene,
And leave us juſt as if we ne'er had been‖.
Tho' that ſhould be our chief and greateſt care,
Yet for this world moſt ſtudiouſly prepare,
And frolic on eternity's dread brink,
In wanton mood, alas! and never think.
Time hurries on, till death winds up the whole,
And brings to judgment, each uncautious ſoul;
Who while he thinks there's nothing here to dread,
He ſteals the pillow from the miſer's head:
To others juſt as thoughtleſs then he goes,
And calls them to their ſolemn laſt repoſe.

What

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* Thus airy pleaſure dances in our eyes,
And ſpreads falſe images in fair diſguiſe,
T'allure our ſouls, till juſt within our arms,
The viſion dies, and all the painted charms
Flee quick away from the purſuing ſight,
Till they are loſt in ſhades, and mingle with the night,

Dr. Watts.

‖ Few take care to live well, but many to live long; though it is in every man's power to do the former, but in no one's to do the latter.

Happy the man that knows the value juſt,
Of earthly things, nor is enſlav'd to duſt.
'Tis a rich gift the ſkies but rarely ſend
To fav'rite ſouls.——— Dr Watts.

What is this world? look ſeriouſly around;
What but a wide ſtupendous burial-ground?
Strew'd with Death's ſpoils, the ſpoils of every age,
Relicts of life, of ſavage, or of ſage,
Happy or wretched, here alike are ſpread:
And the green turf, on which we careleſs tread,
Once breath'd with life; and we that live muſt be
Juſt the ſame lifeleſs clod as what we ſee.
We lend our carcaſes to cover o'er,
Thoſe of our progeny not long before;
They in their turns, too, ſoon muſt cover theirs:
Such is the fate of fathers and of heirs.
The ſhiv'ring Icelander, the ſun-burnt Moor,
Men of all climes that never met before,
However diſtant ſtill their countries lie,
Or their opinions vary, they muſt die.
The lordly prince, the nabob prouder ſtill,
Together meet howe'er againſt their will;
For vain are all the ſtratagems of courts,
Their Schemes are now no more than idle ſports.
Here the poor ſlave, ſo long his maſter's ſcoff,*
Regains his freedom, flings his burden off;
Here tyrants vex no more; the weary reſt,
And the wan lover is no more diſtreſt;
For tho' the fair refuſd' to be his bride,
Contented now ſhe ſlumbers by his ſide.

Here

* There the Priſoners reſt together; they hear not the voice of the oppreſſor: the ſmall and the great are there; and the ſervant is free from his maſter. *Job.*

A little time is enough to view the world in: Nature treads in a circle, and has much the ſame face through the whole courſe of time. Live well, and make Virtue thy guide, and then let death come ſooner or later, it matters not.

Here is the large-limb'd Peaſant, here the Child,
And here the Mother, tender, meek and mild:
Here friends and foes without a quarrel lie‖,
Nor more with wrath each other now defy;
The preſbyter, and prelate rob'd in lawn,
At laſt are into one opinion drawn:
The ſhrew, the prude, the wanton, and coquet,
The widow, and the virgin too are met;
Old age and youth, the candid and ſevere,
The wiſe, the generous, artful and ſincere;
The juſt, the good, the worthleſs and the vain,
The fool, the churl, the pious and prophane;
The ſubtle ſtateſman, and the downright clown,
Without diſtinction muſt alike lie down—
Uſurpers lie by kings they did depoſe,
And factious parties are no longer foes:
The wreck of nations here at once appears,
With all the lumber of ſix thouſand years.

Poor man! how happy once in thy firſt ſtate,
Created by thy Maker good and great;
Form'd like his image by his wondrous hand,
With pow'r o'er all creation to command:
His laſt beſt work, well pleas'd he ſmil'd and view'd,
The body noble—ſoul with ſenſe endu'd,
Like two ſweet inſtruments ne'er out of tune,
Untill thy folly broke the union ſoon;

‖ The grave is the general meeting-place of all the living. It is, as Dr Young juſtly obſerves, the only equal thing we have left. Every moment of our lives we tread on the aſhes of our anceſtors, and tread over their faces; ſcarce is there a ſpot of ground but has been the ſcene of ſome fatal action; ſcarce is there a ſpot of earth but has been conſecrated by the dead bodies of ſome human creatures, who lived in it, and adored their Maker in it. Nature herſelf ſeems to conſpire with the paſſions of proſperity, and to point out the vanity of the purſuit. [illegible]

Then no diſeaſe or rankling pain within,
Till purchas'd by thy all deſtructive ſin :
How bleſs'd in Paradiſe thou might'ſt have ſtay'd,
The happy tenant of that bliſsful ſhade !
The gen'rous ſoil with a luxuriant hand,
Without thy toil, around thee did expand
Rich blooming treaſure for thy due repaſt,
Doom'd by thy indiſcretion not to laſt.

Such is man's hiſt'ry ; ſuch the ſtate of things ;
To-day the moſt delightful pleaſure brings,
But e'er to-morrow's ſetting ſun, they paſs,
Their pleaſures wain, juſt like the fading graſs ;
Oh dire uncertainty ! like fleeting dreams,
All human happineſs together ſeems !
What ſtrange viciſſitudes ! In man's firſt day,§
Completely happy—but ſoon led aſtray :
Satan with jealous eye beheld his mind,
Where no foul paſſions could admittance find,
Burſting with envy, baleful means he ſought,
How man to ſwift deſtruction might be brought.
Fair Paradiſe had ſcarcely bleſs'd his ſight,
Where ev'ry object charm'd with new delight,
Till man to his Creator gave th' offence,
For which in anger he was driven thence.
The interdicted tree he needs muſt know,
Which brought in death, and every human woe !

Dreadful

§ As in Adam may be conſidered the root of all evil, ſo in Chriſt may be ſeen the fountain ſpring of eternal life. They are like two Roots, that communicate each to all their ſeveral Branches their own diſtinct Properties : ſee Milton, Book iii.

As in Him periſh all Men, ſo in Thee,
As from a ſecond Root, ſhall be reſtor'd
As many as are reſtor'd, without Thee none,

Dreadful experiment ! by Satan's plan,
Contriv'd in ſpite, to be the fall of man.
Who his raſh error ſoon beheld, too late,
For heav'n's decree was paſt, and fix'd his fate :
A flaming ſword is at the entrance plac'd,
From which the pair are by an angel chas'd.
Ah ! fatal error ! not to him alone,
But to his heirs ; decreed from ſon to ſon !
Foul monſter, ſin ! thou greateſt ill we have,
What havock haſt thou made to fill the grave !
All woes, of ev'ry kind, all ſpring from thee :
Sorrow and pain of ev'ry ſad degree.
To other ills has nature ſet the bounds,
Nor can they reach beyond their given rounds ;
Thus earthquakes, and volcanoes reach not far,
Plagues, inundations, elemental jar—
Or the fierce conflict of aerial powers,
They laſt but minutes, or at moſt but hours :
More dreadful far has ſin deſtruction hurl'd,
Diſpatching not a country, but a world—
And at one long and wide-extended blow,
Has level'd millions to the grave below ;
A whole creation's beauty haſt laid waſte,
And ſtill purſues with wild deſtructive haſte.
The ſad effects of our firſt parents blame,
Which brought in death and their ſucceeding ſhame.
But hold ! I've gone too far, too much have ſaid,
Too much our parents fatal fall diſplay'd :
Then let us pauſe, and drop an honeſt tear,
In filial duty :—It becomes us here ;
Whilſt muſing on the deſerts death has ſpread,
The chaos of mankind—theſe ages dead.

Thou great man-eater, death! voracious pow'r‡!
Who, like a glutton ſwallows ev'ry hour;
No interval of abſtinence is thine,
Nor didſt thou e'er relax or once repine:
One univerſal carnival doſt make,
And all alike without diſtinction take:
The countleſs multitudes devour'd by thee,
Methinks by this might ſatisfaction be!
But ah! rapacious ſtill thou gap'ſt for more,
Inſatiate yet, and greedy as before:—
But know, tho' daily thus thou ſtill art fed,
A time ſhall come thou muſt reſign thy dead;—
And with high intereſt too, they are not thine,
But for a ſeaſon fix'd by power divine.
A trump celeſtial then ſhall loudly ſound,
To rouſe thy ſleeping victims under-ground:
Then muſt thy gates fly open to diſplay,
Thy hapleſs priſoners to the face of day:
Forth from their earthy beds then muſt they riſe,
To meet the arbitration of the ſkies.
There friend and foe ſhall ſtand up ſide by ſide,
O'erwhelm'd with fear their Judgment to abide;
The wicked, trembling for their horrid doom,
Would fain recede to hold their former tomb,—
Beating their breaſts, oppreſs'd with mighty woe,
They call the hills to bury them below!
Whilſt pure as ſilver thrice refin'd by fire,
To promis'd happineſs the good aſpire;

To

‡ Death [illegible] great [illegible] of all; it [illegible] and [illegible], and [illegible]. The [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

To life, to liberty again reſtor'd,
They now behold without a veil their Lord† ;
The injur'd then ſhall ſoon be ſet to right,
And every deed of darkneſs brought to light :
Purg'd from the drops that cloud the mortal eye,
The ways of Providence we ſhall deſcry,
Find all our ſuff'rings here, were ſent for good,
Altho' by us they were miſunderſtood,
Then let us not repine, if dreams and lies,
Forg'd by impoſture, and dark myſteries,
Or deſpot laws, deep wrought in human blood,
Oppreſs'd whole nations, and for ages ſtood ;
Why Rome, or Mahomet ſo long have reign'd ;
Why ſtill the eaſtern world's in darkneſs chain'd !
If Jew, Turk, Heathen, Infidel have ſtray'd,
By ſin, by error, or by whim betray'd ;
Why men the paths of ignorance have trod,—
Since only fools have ſaid " there is no GOD*."
Suffice it then—the great eternal plan,
Will be reveal'd, and GOD made known to man.
The SON of GOD, the Saviour of mankind,
O ſin ! has foil'd thy pow'r, thou'lt ſurely find.
Him in the grave thou could'ſt not hold, for he
Hath nobly triumph'd over death and thee ;

When

† How muſt a ſpirit, lately eſcaped from its corporeal vehicle on earth, look back aſtoniſhed on the ways of men, when the veil is removed that obſcured its viſion in its former ſtate, to ſee and know their whole lives to be one entire courſe of vain endeavour, to forget their graves.

* If a man had arguments ſufficient to perſuade him there is no God, as he has infinite to the contrary, yet the belief of it would, ſo long, ſo ſubject a being as we are to the quiet, comfort, ſatisfaction and preſervation of our lives, that a wiſe man would be grieved to quit ſo pleaſing a truth.

When, by his Father ſent, us to releaſe,
And in our fall'n ſtate reſtore to peace,
Yielding and willing by thy pow'r was bound,
Three days remain'd thy captive under ground :
And then ſelf-vigorous roſe, and brake thy chain,
Triumphant conq'ror o'er thy dark domain !
Full forty days he taught among mankind,
By faith in him they might ſalvation find ;
This having done, beyond the ſtarry way,
To heav'n above, he roſe in bright array.
Nor for himſelf does there remain alone,
For ſtill his holy love's for ſinners ſhown,
For e'en the vileſt, with inceſſant prayer,
He intercedes, for their acceptance there :
And for his fold, it was his firm decree,
That where he is, there ſhould his followers be.
Then why ſhould man, who ſhould ſubmit, regret,
To ſtay conceal'd awhile in Death's retreat?
A diſmal path, but not, we know, untrod,
For death was vanquiſh'd by the Son of God ;
Anon fatigues and fears away will fly,
And man immortal riſe no more to die.
Prodigious change ! no more by Death alarm'd :
Hell is ſubdued when ſin ſhall fall diſarm'd,
For ſov'reign mercy has the race reſtor'd,
So long rejected and ſo long deplor'd—
The Saviour's grace for men ſhall ſo prevail,
At laſt, that all ſhall his Redemption hail.
Here let us pauſe, nor deem the time illſpent,
We now devote to contemplate th' event.
How will they look who mock'd, who pierc'd his ſide,
How will his foes that trying day abide?

For

For all mankind his mortal wounds ſhall ſee !
His foes forlorn—his friends how happy be !
See crouds ſeraphic lead the joyful way,
And heaven's bright hoſt their glory all diſplay !
Hail, quick repentance ; faith, in reſcue come,
E'er the dread book unfolds and ſeals our doom !
In wrath, O God ! thou ſure will not deface,
Thy image, nor thy Son's implanted grace :
Thy handy work thou never can deſpiſe,
Who ſay'ſt againſt thy will the ſinner dies ;
In that great day, O Jeſu ! with us ſhare,
Look on thy croſs, and man in mercy ſpare ;
For thoſe who yet in darkneſs are confin'd*,
Hope leads to mercy, man muſt be reſign'd.
And you ye grafted olives, grow not vain,
The caſt-off branch we know ſhall ſhoot again ;
And when the Gentile fullneſs ſhall come round,
It is decreed all Iſrael ſhall be found.
What then ſhall our firm love from Chriſt divide ?
Not all this world's vain pomp and empty pride :
Therefore whatever in our cups may flow,
Whate'er by trials or misfortunes, know,
Safe in his love, by his example taught,
Reſign'd we'll joyfully drink up the draught.
A life well ſpent inſures the happy plan,
For virtue's happineſs deſign'd for man,
And thoſe who moſt exalt the human mind,
Immortal happineſs ere long ſhall find.

In

* There is nothing can add to the thought of this ſhort but deſirable, but [illegible] another; this made the wife heathens ſay, that they [illegible] as they thought they were not to live again, as they [illegible] if they were to live for nothing [illegible].

In youth be mindful of your riper years†,
Encreaſe your hopes and diſſipate your fears;
A virtuous heart, a ſpotleſs innocence,
The chriſtian's anchor, and his ſtrong defence,
Exceed the bait of worldly things below§,
Which tho' alluring are but empty ſhow.
To pure religion's unmix'd joys give place,
Superior guide! gueſt of celeſtial race!
A promis'd vaſt eternity of bliſs!
Each earth-born joy grows vile at thought of this.
E'en the lag fleſh that ſuffers death and pain,
Reſts too in hopes of meeting once again:
Nor will it hope in vain: the time will come,
When riſing from their long-ſequeſter'd home,
The ſoul and body ev'ry way compleat,
United in a perfect ſtate ſhall meet.
So, when the beaming ſun's refracted ray,
Forms the bright bow, and variegates the day,
Confus'dly regular, the blended hue,
In crimſon glows, or languiſhes in blue,
This melts in ſhade, that ripens into light,
And ſhine together beautifully bright.

The

† Life is the time to ſerve the Lord,
The time to inſure the great reward,
And while the lamp holds out to burn,
The vileſt ſinner may return.

§ The Kingdom of Heaven *cannot be inherited* (or poſſeſſed) *by Fleſh and Blood*, i.e. by mere Man, with all his infirmities about him; for theſe words ſpeak not the corruption of our nature, ſo much as the weakneſs and infirmity of it, ſtanding in need of continual ſupplies of meat and drink, &c. which our glorified bodies ſhall not want, any more than do the Angels or Saints of Heaven; not only according to the Declaration of the Goſpel, Matt. xxii. 30 but in the opinion of the ſobereſt Heathens;

For not the bread of man their life ſuſtains,
Nor [illegible] ſupplies their veins.

Pope's Homer

The time draws on, when not a ſingle grave,
Whether in earth, or in the briny wave,
But muſt give back its long committed duſt,
Lent for a while, depoſited in truſt,
And faithfully make up the full account,
Of every particle, the juſt amount:
Not the leaſt grain embezzled, or miſlaid,
For all intire muſt back again be paid.
Hence ye prophane! nor aſk how this can be,§
Who rear'd the piece at firſt, ſo fair to ſee,
He by the ſame celeſtial ſov'reign art,
Can join the ſcatter'd atoms of each part;
He can do more; his arm is ſtill the ſame,
Sure as his word, eſtabliſh'd as his name:
And what he can, he will; his word is gone,
And certain as his promiſe ſhall be done.—
When the dread trumpet ſounds, the ſlumb'ring earth,
No more inactive, ſhall riſe up to birth,
And ev'ry part poſſeſs its proper place,
With a new elegance of form and grace.
Nor ſhall the ſoul its part'ner e'er miſtake,
But 'midſt the croud ſhall recollect its make,
Conſcious itſelf, its former habit know§,
Once the ſad vehicle of pain and woe.
But now renew'd, more perfect and compleat,
With joy ſhall repoſſeſs again its ſeat.

§ Faith builds a bridge from this world to the next,
O'er the dark gulf of death, and all its horror hides. Young.

† The memory of things below remains with us after this life, in our future date. "Son, remember that in thy life-time thou receivedſt thy good things," Luke xvi. and Revelations xv. "I am he that was dead, and am alive again." 1 Epiſt. Corinthians xv.

Juſt as a trav'ler abſent long from home,
Return'd with eagerneſs inſpects each room,
And longs to ſee the whole; this meeting o'er,
Nor time, nor death ſhall ſeparate them more.
The grave's a night—a long and moonleſs night,
From which w'ere ſure to riſe to endleſs light.

Thus at the cloſe of day, the weary bird
Leaves the wide air, and in the brake is heard,
Cow'rs down and dozes till the dawn of day,
Then claps his well-fledg'd wings, and ſoars away.

THE END OF THE GRAVE.

I ſhall conclude theſe Notes with obſerving, that as a Reſurrection from the Dead is not impoſſible in itſelf, no Man can abſolutely deny it; as it is highly probable, both upon natural and moral Grounds, all Men may rationally expect it; but as it is infallibly certain upon evangelical Principles, founded on the Veracity of the Apoſtles, of Chriſt, and God himſelf, all Chriſtians ought moſt firmly to believe it.—And *therefore*, my Brethren, *be ye ſtedfaſt*, &c.

AN

ELEGY,

WRITTEN IN A

COUNTRY CHURCH-YARD,

THE ARGUMENT.

A ſummer's evening deſcribed—its calmneſs diſturbed by the beetle, ſheep-bells, and owl—country church-yard deſcribed, with its ſleeping tenants—the vanity of ambition, power and beauty—the folly of pompous epitaphs and inſcriptions—true merit obſcured by penury—ruſtic poverty not to be deſpiſed—love of life natural to all—what the poet's fate may be in ſome future period, related by old age, with his epitaph. The notes include the variations of former editions.

Time—a Summer's Evening.

THE Curfew* tolls the knell of parting day,
The lowing herd wind ſlowly o'er the lea;
The plowman homeward plods his weary way,
And leaves the world to darkneſs and to me.

* The evening Bell.

Now fades the glimmering landſcape on the ſight,
And all the air a ſolemn ſtillneſs holds;
Save where the beetle wheels his drony flight,
And drowſy tinklings lull the diſtant folds†.

Save, that from yonder ivy-mantled tower,
The moping owl does to the moon complain,
Of ſuch as wandering near her ſecret bower,
Moleſt her ancient ſolitary reign.

Beneath thoſe rugged elms, that yew-tree's ſhade,
Where heaves the turf in many a mouldering heap,
Each in his narrow cell forgotten laid,
The rude Forefathers of the hamlet ſleep‡.

The breezy call of incenſe-breathing Morn,
The ſwallow twittering from the ſtraw-built ſhed,
The cock's ſhrill clarion, or the echoing horn,
No more ſhall rouſe them from their lowly bed.

For them no more the blazing heath ſhall burn,
Or buſy houſewife ply her evening care:
Or children run to liſp their ſire's return,
Nor climb his knees the envied kiſs to ſhare,

Oft did the harveſt to their ſickle yield,
Their furrow oft the ſtubborn glebe has broke;

How

† The reader of taſte cannot fail admiring the juſt and natural ſimplicity of this picture of a Summer's Evening; the decline of day is here coloured by the hand of a maſter.

‡ In the firſt Edition of this poem, we read the following ſtanza in this place, which the author upon reviſal has omitted.

Hark! how the ſacred calm that breathes around,
Bids every fierce tumultuous paſſion ceaſe;
In ſtill, ſmall accents whiſp'ring from the ground,
A grateful earneſt of eternal peace.

How jocund did they drive their team afield !
How bow'd the woods beneath their ſturdy ſtroke !

Let not Ambition ſlight their uſeful toil,
Their homely joys, and deſtiny obſcure;
Nor Grandeur hear with a diſdainful ſmile,
The ſhort but ſimple annals of the poor.‖

The boaſt of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave,
Await alike th' inevitable hour:
The paths of glory lead but to the grave.

Nor you, ye proud, impute to theſe the fault,
If mem'ry o'er their tomb no trophies raiſe,
Where thro' the long-drawn iſle and fretted vault
The pealing anthem ſwells the note of praiſe.

Can ſtoried urn or animated buſt,
Back to its manſion call the fleeting breath ?
Can honour's voice provoke the ſilent duſt,
Or flattery ſooth the dull cold ear of Death ?

Perhaps in this neglected ſpot is laid,
Some heart once pregnant with celeſtial fire;
Hands, that the rod of empire might have ſway'd,
Or wak'd to extaſy the living lyre.

But knowledge to their eyes her ample page,
Rich with the ſpoils of time did ne'er unroll:
Chill penury repreſs'd their noble rage,
And froze the genial current of the ſoul.

Full

‖ There have been many attempts to imitate this Elegy, though but few have arrived near the ſimplicity of Gray's manner.

Full many a gem of pureſt ray ſerene*,
The dark unfathom'd caves of ocean bear;
Full many a flower is born to bluſh unſeen,
And waſte its ſweetneſs on the deſert air.

Some village-Hampden, that with dauntleſs breaſt
The little Tyrant of his fields withſtood;
Some mute inglorious Milton here may reſt§,
Some Cromwell guiltleſs of his country's blood.

Th' applauſe of liſtening ſenates to command,
The threats of pain and ruin to deſpiſe,
To ſcatter plenty o'er a ſmiling land,
And read their hiſtory in a nation's eyes.

Their

---

* Gray has here imitated the verboſe, but original, Dr. Young. This beautiful compariſon of the Gem and the Flower, in this ſtanza ſeems to have been taken from the Doctor's Univerſal Paſſion, Sat. V.

" ———Such bleſſings Nature pours,
" O'erſtock'd mankind enjoy but half her ſtores.
" In diſtant wilds, by human eyes unſeen,
" She rears her flowers and ſpreads her velvet green:
" Pure gurg'ling rills, the lonely deſert trace,
" And waſte their muſic on the ſavage race.
" Is Nature, then a niggard of her bliſs?
" Repine we guiltleſs in a world like this?"

The following verſe is no indifferent imitation of Gray's manner, and appeared in an early edition.

Full many a lark, high tow'ring to the ſky,
Unheard unheeded, greets th'approach of light;
Full many a ſtar, unſeen by mortal eye,
With twinkling luſtre glimmers thro' the night.

See a Criticiſm on This Elegy, publiſhed by Cadell.

* The Natural ſimplicity of theſe ſtanzas extorted from Dr. Johnſon one ſentence, which deſerves to be written in letters of gold: that "all claim to poetic honours muſt be finally decided by the taſte of the common, unprejudiced reader." Dr. Johnſon's Life of Gray.

Their lot forbad: nor circumſcrib'd alone
Their growing virtues, but their crimes confin'd,
Forbad to wade through ſlaughter to a throne,
And ſhut the gates of mercy on mankind;

The ſtruggling pangs of conſcious truth to hide,
To quench the bluſhes of ingenuous ſhame,
Or heap the ſhrine of Luxury and Pride,
With incenſe kindled at the Muſe's flame.

Far from the madding crowd's ignoble ſtrife,
Their ſober wiſhes never learn'd to ſtray:
Along the cool ſequeſter'd vale of life,
They kept the noiſeleſs tenor of their way.

Yet ev'n theſe bones from inſult to protect †,
Some frail memorial ſtill erected nigh,
With uncouth rhimes and ſhapeleſs ſculpture deck'd,
Implores the paſſing tribute of a ſigh.

Their name, their years, ſpelt by th' unletter'd Muſe,
The place of fame and elegy ſupply:
And many a holy text around ſhe ſtrews,
That teach the ruſtick moraliſt to die.

For who to dumb forgetfulneſs a prey,
This pleaſing anxious being e'er reſign'd
Left the warm precincts of the chearful day,
Nor caſt one longing lingering look behind?

On ſome fond breaſt the parting ſoul relies,
Some pious drops the cloſing eye requires:

E'vn

† Nothing can be more natural than theſe reflections, and Dr. Johnſon allows them the firſt place amongſt elegiac ſentiments.

Ev'n from the tomb the voice of Nature cries,
Ev'n in our Aſhes live their wonted Fires*.

For thee, who mindful of the unhonour'd Dead,
Doſt on this ſpot their artleſs tale relate;
If chance, by lonely Contemplation led,
Some kindred Spirit ſhall enquire thy fate.

Haply ſome hoary headed Swain may ſay,
'Oft have we ſeen him at the peep of dawn
'Bruſhing with haſty ſteps the dews away
'To meet the ſun upon the upland lawn.

'There at the foot of yonder nodding beech
'That wreaths its old fantaſtic roots ſo high,
'His liſtleſs length at noontide would he ſtretch,
'And pore upon the brook that babbles by||.

'Hard by yon wood, now ſmiling as in ſcorn,
'Muttering his wayward fancies he would rove;
'Now drooping, woeful wan, like one forlorn,
'Or craz'd with care, or cros'd in hopeleſs love.

'One morn I mis'd him on the cuſtom'd hill,
'Along the heath, and near his favourite tree:
'Another came; nor yet beſide the rill,
'Nor up the lawn, nor at the wood was he;

'The

* Whatever caſt our lot has borne, when we die we wiſh to be remembered; and this is ſo univerſal a deſire, that we find it even breathe from the dying lips of the vileſt criminal.

The following ſtanza appeared in the firſt edition, but has ſince been omitted.

|| Him have we ſeen the green wood ſide along,
While o'er the heath we paſt, our labour done,
Oft as the wood-lark pip'd her farewel ſong,
With wiſtful eyes purſue the ſetting ſun.

'The next with dirges due in ſad array,
'Slow thro' the church-way path we ſaw him borne,
'Approach and read (for thou canſt read) the lay,
'Grav'd on the ſtone beneath yon aged thorn.

THE
EPITAPH.

HERE reſts his head upon the lap of Earth,
A Youth to Fortune and to Fame unknown,
Fair Science frown'd not on his humble birth,
And Melancholy mark'd him for her own.

Large was his bounty, and his ſoul ſincere,
Heaven did a recompence as largely ſend:
He gave to Miſery all he had, a tear;
He gain'd from Heaven ('twas all he wiſh'd) a friend§.

No farther ſeek his merits to diſcloſe,
Or draw his frailties from their dread abode,
(There they alike in trembling hope repoſe,)
The boſom of his Father and his God.

§ Poor is the friendleſs maſter of a world,
A world in purchaſe for a friend is gain.

FINIS.

SERIOUS AND CANDID

OBSERVATIONS

ON THAT PART OF THE

BISHOP OF LINCOLN's WORK,

ENTITLED

Elements of Christian Theology,

WHICH CONTAINS HIS

LORDSHIP's EXPOSITION

OF THE

Seventeenth Article of the Church of England.

TO WHICH IS ANNEXED

Bishop Beveridge's

EXPOSITION OF THE SAME ARTICLE.

IN A LETTER

From an Old Christian in the Country,

To his Friend in London.

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AUGUSTUS TOPLADY,

BY THE EDITOR OF HIS WORKS.

Address to the Reader.

THE following letter was sent by an unknown person in the Country, to a gentleman in London; and by him to the publisher. The letter exhibits the marks of age, of sound gospel knowledge, and genuine experience; on which accounts, it certainly demands reverence and attention. The reasoning is calm and dispassionate; the thoughts plain and well conceived: and although there is nothing striking or elegant in the composition, yet the language is clear and expressive; and proves that the OLD CALVINIST, is a man of grace and of good understanding,

ing, as well as no babe in the Elements of Christian Theology.

To the annexed letter is subjoined Bishop Beveridge's Scriptural Exposition on the Seventeenth Article of our Church, chiefly on account of the valuable quotations he makes from the Fathers.

This Bishop's own authority is of itself highly estimable, as he was a prelate of the most exalted piety, and cannot be suspected of being either credulous or illiterate, for he understood nine languages, most of them oriental.

Veneration and affection for the church of England, have been the occasion of printing the subsequent pages.

SERIOUS AND CANDID

OBSERVATIONS, *&c.*

SIR,

I Take the liberty of representing to you, whom I conceive to be a friend to the grace of the gospel, some thoughts which have occured to me, on reading the Bishop of Lincoln's Exposition of the 17th Article of the English Church. You will find what I allude to in his second volume of "Elements of Christian Theology." I am induced to do this, from the perusal of the Anti-Jacobin Review, and several modern publications, which assert, boldly and

confidently, as well as the learned Bishop, That the Articles of the Church of England are not Calvinistical.

If you look at the article in the Common Prayer Book, you will observe, that *Predestination* is defined to be, " The everlasting purpose of God, " whereby he has constantly decreed " by his counsel, before the foundation " of the world, which is secret to us, " to deliver from curse and damnation, " those whom he hath chosen in Christ " *out of* mankind, and to *bring them* " by Christ to everlasting salvation as " vessels made to honour."

Here is most plainly described the *object* of this decree or purpose, those whom God hath chosen *out of* mankind; the object of it then could not be, *all* mankind.

Here is the *state*, they were foreseen to be in, when chosen in Christ, they were

were liable to a curse and damnation; and here is the *means* by which they are to be brought to everlasting life, " by Christ," through whom they were to be rendered as vessels to honour.

Upon this benefit of predestination does the article suspend their calling by the Spirit of God; their obedience to the call; their free justification; their adoption; their being made like the image of God's dear Son; their walking religiously, in good works; and at length their attaining, through God's mercy, everlasting felicity. The article evidently makes the good pleasure of God in predestinating them, the first and sole efficient cause of all the blessings of salvation which they ever enjoy. Was not this exactly Paul's idea? " Whom he did predestinate, them he also called; and whom he called, them he also justified: and whom he justified, them he also glorified." Rom. viii. 2.

I should think, Sir, no unprejudiced man, who understands language, can read the article with an upright mind, without acknowledging this to be the sense of it. I apprehend, it is impossible, that words should be more expressive of the following doctrine, That the cause of man's salvation originates solely in the sovereign purpose or mere good pleasure of the Deity; that some chosen out of the rest of mankind are the subjects of it; that these were viewed, when their salvation was predestinated, as under a curse, and exposed to damnation; for it would be absurd to suppose that God decreed to deliver them from that to which they were not exposed.

It surprised me, when I perused the learned Bishop's interpretation; it appeared one of the most astonishing instances of the perversion of language, and distortion of the sense of a paragraph, that I ever met with; and were

it

it not for a consideration of the imperfections of the human mind in some of the most distinguished characters, I should be at a loss to reconcile it with common sense or common honesty. The Bishop writes, " God decreed the redemption of mankind, through Christ, before the foundation of the world." The article has it, " *some* whom God has chosen out of mankind." His Lordship goes on—" This redemption was to be in the nature of a covenant, between God and man, and the salvation of every individual was to depend on his observance of the proposed conditions." The article affims, Their obeying the divine call, and performing the several duties of the christian life, is owing to the benefit of predestination or election. The Bishop evidently hinges it on the will of the individual, or his performing the conditions of the covenant. How different are these ideas! As different as Sinai and Zion, the being saved by one's own works, and the being

being saved by grace through faith unto good works. The Bishop adds—" Those, who, he foresaw, would perform the conditions of the covenant, may be said to be predestinated unto life, for whom he did foreknow, he also did predestinate." That is, whom he did foresee, would perform the conditions of the covenant. But, I apprehend, his Lordship should have read on, and then he would have seen the futility of his interpretation. For those whom he did foreknow, were predestinated to be conformed to the image of God's Son; which, I think, plainly implies, that they were not thus conformed, when foreknown and chosen or predestinated. For if they were so conformed to Jesus when viewed and chosen, what occasion was there for the purpose decree, or determination of God, to destine them to this similarity or likeness to his Son? So it reads in Ephesians, " According as he has chosen us in him before the foundation of the world, that we should be

be holy and without blame before him in love." Does not this imply they were *not so*, when viewed by God in his eternal decree and chosen in Christ?

However, it appears to his Lordship "that his interpretation of the article is the only sense in which predestination is reconcileable with the attributes of God, and the free agency of man." And again his Lordship writes, "For we cannot conceive that a being of infinite justice and mercy, would arbitrarily select out of his rational creatures a determinative number, on whom he would bestow the blessing of eternal happineſs, while he consigned all the rest to eternal punishment, or passed them over as unworthy his regard and attention. Such an idea of election ought surely to be rejected."

Alas! alas! what mean notions must this Christian Bishop have of the grace of the gospel! According to him it is only

only *justice*, for he supposes God would be unjust, if he chose only some of mankind, (and not *all*,) as the article specifies. But let us recollect ourselves, and examine the Bishop's doctrine.—Can it be in a bad sense an arbitrary act, or unjust, for the Deity to chuse some only out of the number of his rational creatures, who had so rebelled against him as to be justly exposed to his wrath? If mankind were not so lost, as to be righteously condemned and equitably liable to punishment, then justice and rectitude require that they should not be punished and miserable. But will the Bishop affirm that mankind are upon the whole so good as that they do not righteously merit the wrath of God and the pains of the infernal world? Then they do not need a Saviour nor his salvation. For why should the Son of God come to save men, whom it would have been unjust in God to punish? Should not his Lordship object to the position, that all mankind are justly

justly exposed to the wrath of God, and the miseries of the infernal world, on the account of their sins; then I argue, if any are left out of the divine purpose of salvation by faith and obedience through Christ Jesus, the learned Bishop cannot say, it was a base arbitrary act in the Deity, or any ways unjust to pass them by. Had they any claim on the righteous Governor of the world? Could they say, we deserve not thy wrath? Yea, can those who are saved by Christ Jesus say so? If they had any claim of right upon the Deity to be delivered from hell and misery, God's choice of them was not the mere good pleasure of his will. Grace was not the source of their salvation. God does not show mercy, on whom he will show mercy, but he does only that which he is bound in righteousness to do!

I could refer his Lordship to the interpretation of this article by Archbishop

Whitgift, Dr. Fletcher, Bishop of London, Dr. Hutton, Archbishop of York, and divers others. Let his Lordship refer to the Lambeth Articles in 1595. The time would fail me to adduce numerous others of the Church of England, eminent for their learning and sagacity, who thus understand the article.

Whatever Burnett, Pyle and others may suggest who disliked the doctrine, the sense which has been given was the meaning of the compilers, and no other grammatical sense can be fairly given.

But without having any regard to the authority of great characters, there are, as I conceive, but two schemes of divinity, however they may be diversified, the one originating from the good pleasure or sovereign will of the Deity; the other taking its rise in the will of man, or in some betterness of character which

which is supposed to make one man more worthy of the divine favour than another. The one is St. Paul's, of salvation by grace through faith, and that not of ourselves, it is the gift of God; not of works lest any man should boast. The other, which seems to be the Bishop's, of works, or of him that willeth, and obtains something by his efforts which others have not obtained. Though upon the scheme of works, if the subject be closely pursued, it will appear in the issue, that they who have this betterness of character in the case before supposed, must have had some advantages of nature, education or connexion, arbitrarily given them by the God of providence, which those otherwise disposed did not possess. But waving this, on the two schemes, that of grace and works, turned the dispute between the reformers and the defenders of the popish system. All the venerable Bishops, during the time of Edward VI. and Queen Elizabeth, almost to a man, understood the article

as I have explained it, and were for building the whole fabric of man's salvation on the good pleasure of the Deity, and on nothing in the creature.

Regeneration, justification, and effectual calling, as these are acts of God in time, all of them depend on the doctrine of the 17th article. For, I suppose, the Deity does nothing in time, he did not intend to do from all eternity. I do not conceive that he has any new thoughts on subjects as man has.

If these Christian blessings are the result of divine grace, or mere benevolence to men, not depending on any exertions or prerequisites in human characters, then the doctrine of the article must necessarily follow.

The Bishop supposes the free agency of man will be injured, if the sense of the article, which has been given, be admitted. Surely his Lordship has not sufficiently

sufficiently investigated this subject. My conceptions of free agency are as follow. Every man does what he pleases, within the power of his natural abilities, and without any external constraint. The wicked man who rejects the gospel, acts as freely as the good man, who is influenced by the Spirit of God to embrace it, and live under its heavenly guidance.

The question is, whether any man, as human nature now is circumstanced, would see and receive the gospel of Christ so as to be saved by it, without divine teaching and influence? Or will the Bishop deny, that it is in the power of the Deity so to influence by the evidence of revealed truth, the mind of any man if it so pleaseth him, as that he shall give up all his prejudices, receive the gospel of Christ, and submit chearfully to his authority? This is what I apprehend the reformers meant by invincible or irresistible grace,

grace; not that it may not for a time be opposed by the prejudiced human mind, but that it should overcome in the issue all resistance, by the force of revealed truth and the beauty and charms of gospel grace.

The writers of the Anti-Jacobin Review boldly assert, the articles of the Church of England are not Calvinistical. And when they speak of this system, always add some dismal epithet in their usual declamatory mode of defaming, as gloomy or horrible Calvinism. It may appear gloomy to them, who do not understand it, but the most happy, holy, and pious Christians of every denomination that I know, are those who are Calvinists. Calvin himself, though he was exposed to the error, that all the reformers brought with them from Rome, I mean the calling in the sword of the civil power to support their religion and punish heretics, a sentiment which I detest, as being

being contrary to the genius of the gospel and the rights of conscience; yet was comfortable in his own mind, chearful, pious, and holy, and it must be owned by all who are acquainted with the reformation, that he did more by his elegant and judicious writings to support it, than any other man. *Socinians* have acknowledged that he was the first commentator in these later ages, who expounded the scripture in its connexion. I hope the Anti-Jacobin writers will avoid every thing of Calvin's spirit of persecution, in their opposition to the evangelical clergy and itinerant preaching.

Though, Sir, I may perhaps boast, that my character in the world is as inoffensive and good as the Bishop's, yet my sense of the evil of my sins in the sight of God is so just and affecting, that I can plead nothing before him but the same grace which saved the thief upon the cross, the persecuting Paul, and

and the abandoned Corinthians. And this is as free for the *Bishop* or *any other sinner* that sees it, as for me, therefore I have nothing whereof to boast before God or man on this topic.

I will now conclude this long letter with five remarks taken from a late publication on the doctrine of particular election, which contain my sentiments on the subject.

1. The doctrine of predestination or particular election, viewed in a scriptural light, is rather calculated to encourage hope than despair; as every one that *believes the truth of the gospel in its genuine import*, and *acts under its influence*, can have no just reason to question his eternal election of God.

2. No professors can know their election but by their calling, or by their sanctification of the Spirit and belief of the truth, through which Christians are said to be chosen unto salvation.

3. It

3. It must on all schemes be allowed to be a certainty in the divine mind and in the nature of things, who of mankind will in the event be saved, and who condemned; there can then in reality be no more just foundation for objecting to the scriptural doctrine of eternal personal election, as tending to generate inactivity and despondency than there is to object on the same account to the absolute certainty of the divine prescience.

4. As God has determined to save a certain number of fallen mankind, and the event is absolutely certain (though none can tell how many and who they are) this gives the greatest encouragement and countenance to christians, believing parents, and ministers of the gospel, to hold forth the truth freely and fully to all with whom they are connected, as they have opportunity, since its taking effect depends not primarily on the will of man, but on the good

pleasure of the Deity; and it is known from revelation, that many under his blessing will receive it and be saved.

5. The free and indefinite proclamations of the gospel, which address themselves to every human being wherever it comes, announcing pardon, justification, and life to every one that believeth, are by no means inconsistent with the doctrine of particular election, for it is by them the elect are called, comforted, and sanctified; and no person can be assured, they are not of the election of grace, but by their continuing to reject the kind counsel of God in the gospel, against themselves to the end of their lives.

You are at liberty to do with this letter, whatever you think proper, if you should judge it to be calculated for any kind of usefulness.

Your's respectfully,

AN OLD CALVINIST.

BISHOP BEVERIDGE'S

SCRIPTURAL EXPOSITION

OF THE

Seventeeth Article of the Church of England.

OF PREDESTINATION AND ELECTION.

Predestination to life, is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his council, secret to us, to deliver from curse and damnation, those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour.

 Though

Though in the other articles we may make use of reason as well as scripture and fathers, yet in this we muſt make use of scripture and fathers only, and not of reason. For as the ordinary priests were not to enter into the holy of holies, so neither is carnal reason to venture upon this mystery of mysteries. For it concerns God's predestination, which must needs be infinitely above man's apprehension. So that a cockle-fish may as soon croud the ocean into its narrow shell, as vain man ever comprehend the decrees of God. And hence it is that both in public and private, I have still endeavoured to shun discourses of this nature: and now that I am unavoidably fallen upon it, I shall speak as little as possibly I can unto it; and in that little I shall speak to, I shall labour to make use of as few of my own words as by any means I can, speaking nothing concerning this great mystery, but what scripture and fathers have expressly delivered unto us. *

So

* See note at the end.

So much therefore of this article as I have transcribed, contains an excellent description of election or predestination to life, exactly consonant to the doctrine delivered by St. Paul to the Ephesians, in these words: "According as he hath chosen us in him before the foundation of the world, that we may be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ, to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved," Eph. i. 4, 5, 6. And to Timothy in these words, "Who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, before the world began," 2 Tim. i. 9.

And what the apostle did here deliver from God, the primitive church learned and taught from him, St. Augustine expressly.

expressly. " Before he made us, he foreknew us, and he chose us in his foreknowledge when he had not as yet made us. But by whom could this be done, but by him, who calls those things that are not, as if they were? For the apostle saith, Who chose us before the foundation of the world.

Though it appears that we are made within the world, yet we were chosen before the world. And again, " Out of those to whom the righteous severity had adjudged punishment, according to the inexpressible mercy of his hidden dispensation, he chose out vessels which he might fit for honour." And elsewhere, " Firmly believe, and by no means doubt, that the Trinity, the unchangeable God, the certain Foreknower of all things and works, both his own and men's, before all worlds, did know to whom he would give grace by faith. Without which, none from the beginning of the world to the end of

of it, can be absolved from the guilt of his sin, original and actual; for those whom God foreknew, he did also predestinate to be conformable to the image of his Son."

And thus Prosper also, "The predestination of God, no catholic person denieth, &c. But the faith of predestination is confirmed from the manifold authories of holy scriptures, to which it is not lawful, by any means, to ascribe those things, that are wickedly done by men, who came into that proneness to fall, not from the creation of God, but from the sin or prevarication of the first parent: From the punishment of which, none is freed, but by the grace of our Lord Jesus Christ, prepared and predestinated in the eternal council of God, before the foundation of the world."

Fulgentius hath also delivered his opinion very clearly in this case; "For God

God, saith he, who made man, did himself prepare in his predestination, both the gift of illumination to believe, and the gift of perseverance to profit and persevere, and the gift of glorification to reign, for such to whom he pleased to give it: Who also doth not any otherwise perform indeed, than was ordained by his unchangeable will. The truth of which predestination, whereby the apostle witnesseth we were predestinated in Christ, before the foundation of the world, if any one refuse to receive with the belief of the heart, or to utter with the confession of the mouth, if before the last day of this present life he doth not lay aside the obstinacy of his impiety, whereby as a rebel he withstandeth the true and living God; it is manifest that he doth not belong unto the number of those, which God did, before the foundation of the world, freely chuse in Christ, and predestinated unto the kingdom.

And

And so I pass on to what follows in the Article.

Wherefore they which be endued with so excellent a benefit of God, be called according to God's purpose, by his Spirit working in due season: they through grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of his only begotten Son Jesus Christ: they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity.

After predestination itself described, here we have a description of such as are predestinated, leading them from grace to grace, and at length conducting them into glory. All which is virtually, if not expressly contained in that excellent passage of the apostle

to this purpose, from whence I suppose this part of the article was taken, where he saith, " For whom he did foreknow, he did also predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren: moreover whom he did predestinate, them he also called, and whom he called, them he also justified; and whom he justified, them he also glorified," Rom. viii. 29, 30. which words St. Augustine having repeated, concludes, " Of these that are predestinated none shall perish with the devil, none of them shall remain under the power of the devil unto death." And the same father again, or as others think Fulgentius, to the same purpose. " Firmly believe, and do not doubt, but that all that God of his bountiful goodness made vessels of mercy, were predestinated of God, before the foundation of the world, unto the adoption of the children of God; and that neither

neither any of them, whom God predestinated to the kingdom of heaven can perish, nor any of those whom he did not predestinate unto life can be saved, for that predestination is the preparation of the free gift, whereby the apostle saith, We are predestinated unto the adoption of the children of God by Jesus Christ to himself." And so doth Bradwardin the Profound also say, " Predestination is the eternal preparation by the will of God, of final grace in the way, and eternal happiness in the country for a reasonable creature." But to proceed;

As the godly consideration of predestination and our election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the Spirit of Christ, mortifying the works of the flesh, and their

earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal salvation, to be enjoyed through Christ, as because it doth fervently kindle their love towards God. So for curious and carnal persons lacking the Spirit of Christ, to have continually before their eyes the sentence of God's predestination, is a most dangerous downfal, whereby the devil doth thrust them either into desperation, or into wretchlessness of most unclean living, no less perilous than desperation.

Furthermore, we must receive God's promises in such wise as they be generally set forth to us in holy scripture. And in our doings, that will of God is to be followed, which we have expressly declared unto us in the word of God.

In

In which words there are several things briefly to be considered: First, that to good, holy and religious persons, the godly consideration of this doctrine of our election in Christ is full of sweet, pleasant and unspeakable comfort, which we see verified in the example of St. Paul, who having considered the truth of this mystery, immediately triumphs with joy and comfort, crying out, "What shall we say then to these things? If God be for us, who can be against us? Who shall lay any thing to the charge of God's elect? It is God that justifieth," Rom. viii. 31, 33. Not, who shall lay any thing to the charge of God's people, or of God's servants? but "who shall lay any thing to the charge of God's elect?" If God hath elected us, it is in vain for men or devils to accuse us: if he be our friend, it is in vain for any one to be our foe. But,

Secondly,

Secondly, Though the godly consideration of this doctrine, is the ground of great consolation to the godly, yet for *curious and carnal persons* to have it continually before their eyes, is a most dangerous downfal, whereby the devil doth thrust them either first into desperation; and so indeed had St. Augustine no sooner explained and confirmed this great doctrine, but Hilarius Arelatensis sends him word, that some were so moved with it, that they say desperation was held forth to men by it: or secondly, into *wretchlessness of most unclean living, no less perilous than desperation;* a sad example of which St Augustine relates. For, saith he "There was a certain man in our monastry, who being reproved by his brethren because he would do some things that he should not do, and not do some things which he should do, he peremptorily answered, "Whatsoever I am now, I shall be such

a one

a one as God foreknew I would be." Who truly (saith the father) both said true, and yet this truth did not turn to good, but it so turned to evil, that leaving the society of the monastry, he became a dog that returned to his vomit; and yet what he may be hereafter, it is uncertain. And,

Lastly, It is here very opportunely added, that "we must receive God's promises as they be generally set forth in holy scripture." Though they are but some that God hath elected, yet his promises are made unto all. "Come unto me all ye that are weary and heavy laden, and I will give you rest," Mat. xi. 28. And "Whosoever believeth in him, shall not perish, but have everlasting life," John iii. 16. In the application of which and the like promises, we must not have respect to the eternity of God's purpose, but to the universality of his promise. His promises

promises are made to all, and therefore are all bound to lay hold upon his promises. And as we are to receive his promises, so are we also to obey his precepts as made to all. So that in all our doings, the will of God is to be followed, as we have it expressly declared us in his word. Not considering whether God elected me from eternity, but whether I obey him in time: if I obey him in time, I may certainly conclude that he elected me from eternity. And thus do I find St. Augustine advising this doctrine to be so published, as that men may not thereby be brought off, but rather spurred on to obedience. "It is of too much contention therefore, saith he, either to deny predestination, or to doubt of predestination: which notwithstanding is not to be so preached to the people, that it may seem amongst the unskilful and dull-sighted multitude to be reprehended in its being preached.

As

As the foreknowledge of God seems to be reprehended, which they certainly cannot deny, if it be said to men whether you run or sleep, what he that cannot be deceived foreknew you would be, that you will be. But it is the part of a deceitful or unskilful physician to apply a profitable medicine, so as that it either do no good, or else harm. But we must say, "So run, that ye may obtain;" and in your very running, you shall know that ye were so foreknown, that you would run lawfully; and so if there be any other way that the foreknowledge of God can be preached, whereby the idleness of man may be repelled. And in the next chapter, "And that way which we told him that speaks to the people, he ought to use in the preaching of predestination, I do not think it sufficient, unless he adds this or something like it, so as to say, You therefore ought to hope for this perseverance in obedience

from the Father of lights, from whom cometh every good and perfect gift, and desire it in your daily prayers: and in doing this, to trust that you are not strangers from the predestination of his people, because it is he that enabled you to do this. But be it far from you therefore to despair of yourselves, because you are commanded to put your trust in him, and not in yourselves. "For cursed be every man that putteth his hope in man; and it is good to trust in the Lord, rather than to trust in man, because blessed are they that put their trust in him. And having this hope, do you serve the Lord with fear, and rejoice with trembling." And thus doth this reverend father annex the same caution to this doctrine of predestination, that after him our reverend convocation did; even that for all the truth of that doctrine, we are still to hope in God's promises and obey his precepts. Or

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as it is here expressed; " We must receive God's promises as they be generally set forth in the holy scripture: and in our doings, that will of God is to be followed, which we have expressly declared unto us in the word of God."

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* Although this great and good Bishop assures us, that he always spoke of the high doctrines of divine decrees with the utmost caution, and only as the subject came occasionally in his way; yet it clearly appears from this exposition of the seventeenth article, that he had not an idea of its being of dubious import, and liable to be accommodated to the different sentiments of different subscribers: but that taking it in its original, plain, *literal*, *grammatical sense*, *not drawing it aside any way* (according to the royal declaration prefixed) it could not possibly be understood in any other view; than as perfectly Calvinistical; much less that it would admit of an interpretation as diametrically opposite to that sense, as the terms *universal* and *limited*, *all mankind*, and *a selection out of mankind*, are to each other. And that both Scripture and Fathers most clearly avow, and maintain the same doctrine of Predestination and Election as the Church of England does, our godly learned prelate positively affirms and proves.

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